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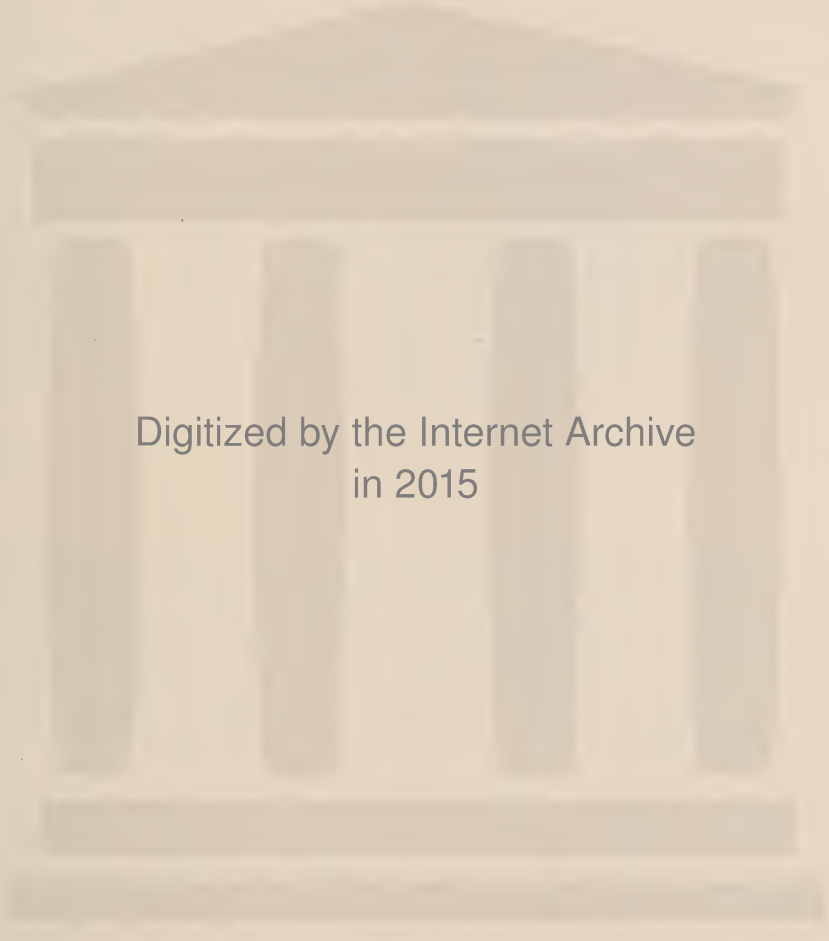
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HUSSEIN BEY AND OZMAN BEY

These two Kurdish leaders are seated in front surrounded by their bodyguard. They live on the Persian frontier and live by depredations

ARMENIAN WIDOW AND ORPHAN GIRLS—ONE RESULT OF THE KURDISH MASSACRES

The Missionary Review of the World

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SIGNS OF THE TIMES

FROM DOUBT TO FAITH

Dr. James Orr, of Glasgow, whose remarkable work on the "Old Testament and Modern Criticism" took the Bross prize of six thousand dollars and is thought to be the greatest contribution to the subject ever made by any one, has delivered several times a powerful address in which he maintains that on the part of leading scientists there has been for thirty years past a tremendous reaction from skepticism toward faith. He instances such men as Virchow, Haeckel, Romanes, Sayce, and others, as examples. No man perhaps commands a wider horizon than Dr. Orr, and he is peculiarly calm and judicial. He sees a very decided trend in the direction of faith. The blankness and blackness of despairing doubt, materialism, and virtually, atheism, appeal to many who have been drifting away from all spiritual verities and certainties. If Dr. Orr is right, this is among the brightest indications of our day in the religious and intellectual sphere, a sign of the times, for which the whole Church has profound occasion to be grateful.

LARGE GIFTS

It is a marked sign of the times that there appears to be just now a unique fashion prevalent of giving large sums for benevolent work. For instance, the late John Crowle, of London, has left a fortune of about one and a quarter million dollars to be applied to temperance reform. This Wesleyan Methodist merchant gave his life, outside of business, almost exclusively to the advocacy and promotion of total abstinence, and he has left this sum for the perpetuation of this work, contingent only upon the raising of a similar sum by the Wesleyans during the next five years. He provides for ministers and other workers for the promotion of the cause in the pulpit, on the platform, in private and public, and for the organization of opposition to the granting of licenses. We hope to see the day when similar sums of money will be consecrated by the wealthy to the direct proclamation of the Gospel at home and abroad.

Referring to such donations on the part of the rich, we can not refrain from adding that if wealthy men and

women only knew the joy that comes to themselves from investing their money during their lifetime for God's work, they would make such donations if only for purely selfish reasons. As an illustration of this, note the following:

When Andrew Carnegie's car was at the station in Richmond recently, the railroad employees who have been working for a railroad Y. M. C. A. building for the past year, thought this too good an opportunity to let slip. They called on Mr. Carnegie with the mayor and told him that the railroad companies had appropriated $30,000 for this building, they had raised $12,000 among themselves and they needed $10,000 more to complete their assembly and educational equipment. Mr. Carnegie readily consented to give it. The committee's thanks he turned off with "You don't need to thank me, gentlemen. I have gotten more satisfaction out of this than you have. I am having the pleasure of my life in giving my money away while I live, as I can place it where it will do the most good to the most men."

ANARCHY IN THE ANGLICAN CHURCH

There is at the present an important struggle in the Anglican Church. The long-waited Blue Book, with the report of the Royal Commission on Ecclesiastical Discipline, is published. The anarchy in the Anglican Church was so obvious and notorious that two years ago the Government was constrained to appoint a committee to "inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of divine service in the Church of England, and to the ornaments and fittings of the churches, and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters." The personnel of the Commission commended itself to all English people. It consisted of Sir Michael Hicks-Beach, the Archbishop of Canterbury, the Marquis of Northampton, the Bishop of Oxford, the Lord Chancellor, Rt. Hon. Sir John Kennaway, Sir Samuel Hoare, Sir Edward Clarke, Sir L. T. Dibdin, the Bishop of Gloucester, Dr. Drury, Principal of Ridley Hall, Cambridge, Dr. Prothero, of the *Quarterly Review,* and Mr. George Harwood, M.P. Perhaps at no time in English history has there been gathered together a commission containing greater ecclesiastical and legal light, and for two years the Commission has been acting. There have been one hundred and eighteen sessions and one hundred and sixty-four witnesses. The evidence has been drawn from six hundred and eighty-seven services in five hundred and fifty-nine churches. After such painstaking investigation and careful consideration of the evidence, the Commission concludes that uniformity is impossible, that "throughout the Post-Reformation history of the Church of England there has been a looseness of practise on the part of the Church which covers a far wider area. From the sixteenth century down to the present time there has existed a contrast between the theory of the law clearly expressed in the Acts of Uniformity, and the practise of the clergy in the conduct of public worship."

The irregularities discovered are under two heads: Illegal practises not significant of doctrine, and illegal practises which appear to have a significance beyond that which they themselves possess. It is with the

latter class that the Commission has been mainly concerned. They find unlawful practise amazingly common, especially affecting the service of the Eucharist in which alone they found thirty-four classes of such illegal doings, such as the use of Roman Catholic vestments which, tho so common, has not been prohibited by any bishop; then, the Confiteor and "Last Gospel" have been introduced from the papal church; the chalice ceremonial is mixed, and wafers used in more than half the churches. The ceremony of the Lavabo is practised, while in four hundred and thirty-eight churches the celebrant turns his back to the people, hiding from them the act of consecration. The sign of the cross over the elements, the ringing of the Sanctus Bell, with the use of candles and holy water, are reported as common. In many cases there are no communicants save the celebrant. Children are being trained to attend service without receiving the sacrament. The Host is elevated, and in fifty-two cases the wafer is held up and the congregation invited to "behold the Lamb of God." Practically, the Adoration of the Virgin is steadily gaining ground, with the "pressing" of the confessional. The Commission says that these practises lie on the Romeward side of the line of deep cleavage between the Church of England and that of Rome. Surely it is no marvel if hundreds of Non-Conformists in England have preferred the jail to the abandonment of protest against an Education Bill that in their judgment places the instruction of their children in the hands of Romanizing High Churchmen.

A CONSTITUTION FOR PERSIA

Altho there seems little probability of any true government reform in Persia at present, there are persistent reports to the effect that the Shah of Persia, Muzzafered Din, has promised a Constitution for his kingdom, and ordered the organization of a national assembly. It is said that this is to be composed of princes, clergy, high dignitaries, merchants, and representatives of corporations. It will meet at the capital, Teheran, and all civil and constitutional laws are to originate in it, becoming effective on receiving the Shah's signature. It is said that this action is due to the upheaval in Russia. The Shah visited European capitals six years ago, and no doubt made himself acquainted with the character and advantages of representative government. It will be remarkable if Persia should outstrip Russia in advance toward government by the people, but the day of the absolute monarch is past. The day of the sovereignty of the common man is at hand. Wise rulers recognize that fact and act accordingly. We hope that this will mean true advance for Persia.

TURMOIL IN RUSSIA

Russia is still in the throes of a revolution which no autocracy can permanently arrest. The dissolution of the Douma can not dissolve the spirit of liberty which will find some other manifestation and incarnation. When a great nation, long kept down by the fetters of despotism, the iron rule of absolutism, once gets awake and alive to a sense of its latent energy, it is like a colossal steed when once he learns that if he takes the

bit between his teeth and uses all his strength no hand on the reins can hold him in. Naturalists tell us that the eye of the horse is so constructed that it magnifies external objects, and makes a man seem relatively gigantic, so that while the horse is immensely stronger than his driver or rider he thinks of his human master as much the larger and stronger of the two. However this be, Russia is beginning to learn that an empire embracing 8,500,000 square miles and 130,000,000 people is too large and strong for one little man to hold in check, even tho he be a Czar, and backed by a ministry of a score of advisers. This gigantic steed has got the bit between the teeth and started to run, and the hand on the reins is too weak to check the wild fury of the charger. Here again is a crisis that appeals for prayer. This is a time to plead with God for another people that form about one-tenth of the whole race, that a higher hand may just now rein in the otherwise reckless speed that can not control itself. God only can prevent what is prompted by a desire—a passion—for liberty from rushing toward lawlessness, for there is but a step from monarchy to anarchy, from liberty to license.

JEWISH IMMIGRATION INTO PALESTINE

The recent Zionist Congress has declared that they will colonize in no other land but their own "promised land."

The London *Daily Mail* states that according to its Jerusalem correspondent the influx of Jews into Palestine during the last few months has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan states landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in Jewish colonies along the sea coast. A few days ago some Jewish financiers made a trip to the region east of Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonize the district, but are rather suspicious of the neighboring Beduin tribes, who are averse to any permanent settlement being effected in their midst. The correspondent goes on to say that the Jews are in communication with the government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbors the sale of large tracts will soon be completed.

COMING LEADERS IN CHINA

It is difficult to find any fit word to express the world-wide movement of our day in the direction of radical and revolutionary changes. It is like the steady and resistless motion of a tidal wave that will not be "swept back," even by a governmental "Mrs. Partington," but moves forward and carries all obstacles before it.

It is no small thing to arouse a hermit nation like China, with nearly one-third of the population of the globe, after being shut up in a cell of exclusiveness for a millenium of years. Yet China is certainly moving, and with all the momentum of a huge mass. What more convincing proof could be asked of a wide-

spread discontent, even in the Celestial Empire, with the present conditions, when in Tokio alone there are to-day between 9,000 and 10,000 Chinese students, scholars that have gone to the Island Empire to learn the secret of Japan's sudden emergence into a commanding position in the Orient, and with only one-fourth of China's vast hordes! Even Chinese literati have learned that scholarship is not enough. Mr. Beecher used to compare some sorts of learning that belong to the past, to "cobs that used to have corn on them," and it is plain that even Chinese wisdom is too ancient for modern needs. The literati are at once conservative and influential in the empire, and those who have gone to Japan on this errand are in some cases men of "high degree," who when they go back must help to mold the new empire. Surely it is a time for prayer, that the God of nations would control the influences which are to shape these men, determine their ideas and ideals. While learning the secrets of material progress, it would be an infinite pity if they are also drawn into the snares of materialism, immorality, and infidelity. Efforts are already making to bring these Chinese students under wholesome evangelical influences, and may they be vastly multiplied.

A SPIRITUAL AWAKENING IN DAMASCUS

Encouraging news comes from the missionaries of the Irish Presbyterian Mission at Damascus in regard to an interesting spiritual movement among the pupils of the Jewish and the Gentile mission schools. Mr. Fransen, an American evangelist who has been visiting foreign mission stations in various parts of the world, recently held some meetings in Damascus for the deepening of the spiritual life. According to the London *Christian* a deep impression was made when he addressed the senior pupils in some of the Presbyterian schools, as well as several public meetings in the church. The senior pupils of the Jewish boys' school attended, and two of them were brought to an open confession of Christ, while all were deeply moved. A general spirit of inquiry came over all the boys of that school, and many came to the teacher to have the Scriptures explained to them, so that it became apparent that the Spirit of God was at work in their hearts.

At the same time, Jewish men, hitherto almost unreachable, asked directly for the services of a Bible reader. An equally encouraging spiritual movement is taking place among the boys in the Gentile boys' school at Damascus. One of the Moslems was deeply touched, and the lads made a little meeting among themselves twice a week for Bible reading, prayer, and to hear short religious papers written by one or two of their number. In the Gentile girls' school a similar movement has been going on and we trust will continue to spread throughout this ancient city.

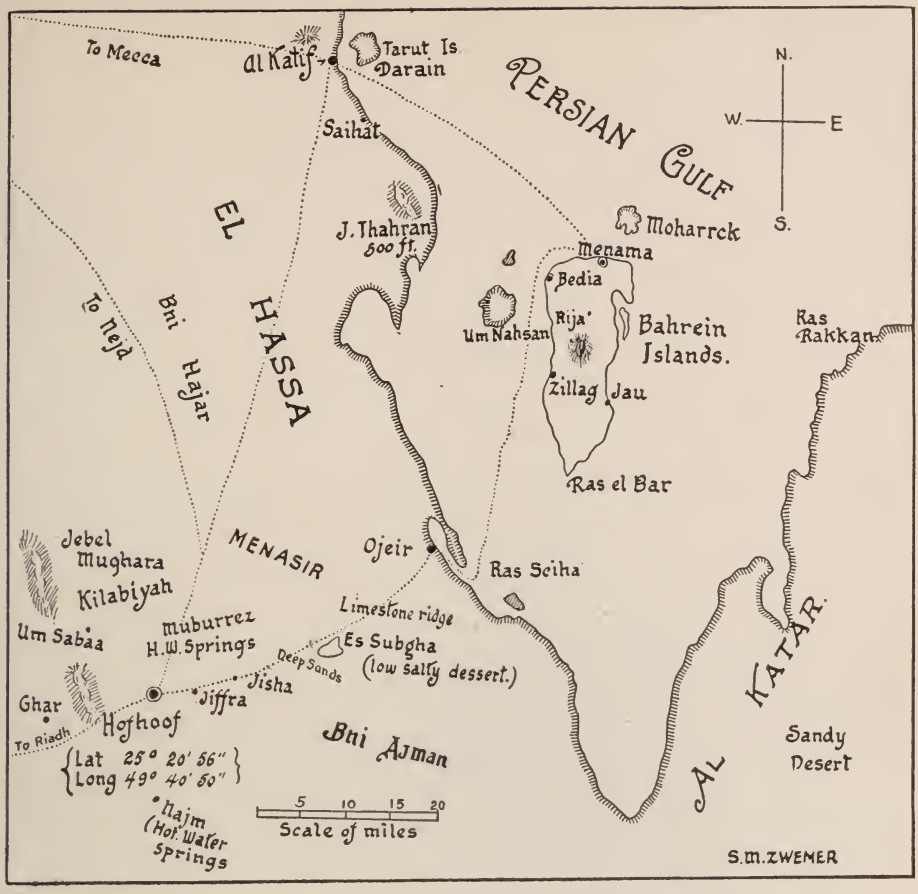
TURN ON THE SEARCHLIGHT

This is an era of *investigation.* There is a spirit of exposure abroad which may easily run riot in its methods. It is the day of the searchlight and we all know that the searchlight is attended by a false glare. Missions must undergo this process of search, and we are glad to believe

that the work, as a whole, challenges investigation. It is interesting to see that even a prominent secular paper sends abroad its correspondent to make an impartial examination and report. Let us have, from every quarter, a careful examination of the work. Disclosure of what is actually going on can not do any harm. If there are excellencies, they will be found; if there are deficiencies, exposure will bring remedy; even if there were dishonesty or immorality in exceptional cases, every genuine friend of missions would welcome exposure as the only hope of reform and cure. But, thus far, we rejoice that all careful investigation has proved vindication. No work of which we know bears the searchlight so well. Missionaries as a class are the formost men and women in the world, in all that constitutes real worth and heroism. Whatever defects there are, they are like spots on the sun. We hope to see the day when it will be common for churches to send their own pastors or officers to see for themselves and report. Unofficial visits weigh more in evidence because they are not official.

THE USE OF EYE-GATE

The appeal to the sense of sight in education is an important development of the present day and it has a philosophical basis. There is a large aggregate of what may be called "sense power" in humanity. This, in a normal human being, is distributed through the five senses which Bunyan quaintly calls "eye-gate," "ear-gate," "nose-gate," "mouth-gate," "touch-gate." Now, whenever one of these gates is closed, as in the deaf or blind, the flood of sense power flows with greater rapidity and volume through the remaining senses, or, to maintain our figure, the impressions that seek entrance crowd, as in greater numbers, through the doors of the remaining senses. On the other hand, whenever more than one of these entrances to the soul is used for impression it is conversely true that we thus double or treble the amount of power in our appeal. This truth is becoming more and more recognized. Hence the use of charts, maps, stereopticon views, and visible objects, appeals by way of intensifying the impression upon the mind. The wide application of this method is modern. It is becoming more and more characteristic of all methods of education, secular and sacred. For instance, the use of the stereopticon as a cheap and available method of training congregations in biblical and missionary information is becoming more and more common. The various missionary boards are accumulating fine sets of missionary views illustrative of work among heathen tribes, presenting pictures of missionary stations, native costumes, the habits of the people, and indicating the progress of the work, and hence a wonderful increase of interest and information in the congregations. From personal observation and experience we can strongly commend this method to the attention of readers. Oftentimes in obscure and rural churches where visits from missionaries are rare, correspondence with missionary boards will secure the use of such materials at a comparatively trifling cost. Let pastors of such churches try it.



ACROSS THE EASTERN THRESHOLD OF ARABIA

BY REV. S. M. ZWEMER, D.D., BAHREIN, ARABIA
Author of "Arabia, the Cradle of Islam," etc.

The Arabian Mission of the Reformed Church in America has for its purpose and plan the occupation of the interior of Arabia for Christ. To that end three stations on the eastern coast, Busrah, Bahrein, and Muscat, are now occupied by eighteen missionaries. Out-stations have also been opened at Amara and Nasariya, on the Tigris and Euphrates, and recently, in the important town of Nachl, in Oman. But the real heart of Arabia, the vast interior of Nejd, Jebel Shommar, Asir, Nejran, and Yemama, with Hassa on the east, are still a neglected country. All of these provinces, and Hejaz on the west and Hadramant on the south, are without a witness for Christ! Beyond Bahrein and westward the mainland stretches for eight hundred miles to the Red Sea. As Jiddah is the western port, so Bahrein is the chief eastern port and entré-pot for all Arabia. It is therefore a gateway to the interior, but Turkish suspicion and political fear of everything Western have kept the door closed. Twice it seemed to be ajar and I was privileged to enter, tho also forced to re-

treat my steps again. In order to awaken a spirit of prayer for this great region, this account of my second visit is written. My first visit to El Hofhoof, the capital of Hassa, was in October, 1893; it was a tour of exploration, for missionary work was then scarcely possible. Our colporteurs have been there twice since that date, in each case with great difficulty and persecution. In 1904 I made a second visit, accompanied by Salome Antoon, a colporteur, and we changed much since I saw it ten years before and was closely watched as a British spy by the Turkish officer then in charge. The mud-brick castle, with its garrison of a score of unkempt soldiers; the dilapidated custom-house, with its filth of accumulated hospitality in the guest-room; the waving crescent and star on the crooked flagstaff; even the crowd of shouting boatmen and camel drivers and the curs crowding the causeway—all seemed very familiar.

OJEIR CASTLE AND CUSTOMS HOUSE

remained nearly nine days in the capital.

The usual route from Bahrein to the interior is to cross over by boat to Ojeir, on the mainland, and thence to travel by camel-caravan to Hassa. We left by native boat—and that means very little comfort or privacy—on November 28, and sailed southward around the larger island. Because of head winds and a drenching rain-storm, we did not reach Ojeir until the second day. It had not

The harbor, altho not deep enough for steamers, is protected against the Gulf winds, and is therefore a good landing-place for the immense quantity of rice, piece-goods, and manufactured articles which are transshipped from Bahrein for the interior. We were very fortunate in finding a large caravan ready to leave. Sometimes when the nomads have made the roads unsafe, or there is no escort ready, the traveler has to wait a fortnight for permission to start. Now,

the thirty boats in the harbor had unloaded recently, and over two thousand camels were being loaded for the early start on the morrow. We met old friends who had been to the mission hospital at Bahrein, and there was not as much difficulty as we had anticipated about passports and our errand in Turkish territory. After a hasty meal of dried fish and rice, we struck a bargain with a camel driver for two camels and were off. The camp for the night, according to nomad custom, is only a short distance beyond Ojeir, and when the caravan halted we were invited to the tent of the commander of the Turkish troops at Hassa. So utterly unsafe is all travel beyond the coast in Turkish Arabia that no one goes except in caravan and with soldier escort. Two hundred horsemen from the Turkish cavalry in Hassa accompanied the caravan, and they were continually on the lookout for nomad robbers. Yet at our first night's encampment some Bedouins stampeded twelve camels with their baggage and escaped with the booty! The Turkish officers carry their own flag, but the Arab guides had a banner of Free Arabia with the inscription, "There is no god but Allah and Mohammed is God's apostle," such as you see in the picture.

In the hospitality of the tent we learned that our host, the army colonel, was by birth a Kurd from Armenia, and his friendship was, thanks to God's good providence, the cause of our freedom on arrival at Hofhoof, and the key to our success in meeting the people. Next morning we rode on. The country as far as Jisha is desert, with a few tamarisk shrubs and some desert-thorn. At Subgha we halted for the night. Here there are wells of fairly fresh water, and brushwood for camp-fires. At this season of the year it was bitterly cold for Arabia, and we needed blankets, as we slept on a bed of sand under the glorious stars.

ARAB GUIDES STRIKING CAMP NEAR OJEIR

We were called out after supper to see a merchant in the caravan, who was dying from dysentery, and to minister to him. Medicine seemed of no avail, as the man had suffered for many days; but he was very grateful to receive a cup of warm camel's milk with a stimulant, and listened eagerly to the story of the Cross. He re-

peated a prayer after me, and, coming from Bagdad, seemed to have heard the Gospel previously. The poor man died the same night, and was buried in the desert.

We left at daybreak, and were in sight of the palm country at 9 o'clock. Jisha is a walled village with perhaps two hundred houses. Salome left a copy of the Gospel with the Mullah. Jiffra is a much larger place in the midst of palms and with a weekly market. From here palms and gardens, with springs and streams of fresh water, stretch all the way to the capital.

It was interesting to note the character of the trade by studying the cargo of the desert fleet. Over one-half of the camels carried piece-goods for Nejd, and every bale was plainly marked "Smith, Hogg & Co., New York and Boston." There was also Russian oil from Batoum, timber from Zanzibar, charcoal from Kerachi, and rice from Rangoon. How even in the far-off deserts of Arabia the world grows smaller and the antipodes meet! Our baggage had Bibles from the Beirut Press and medicines from London.

We arrived at Hofhoof on December 2, and were most hospitably welcomed by the colonel in his large house. It was still Ramadhan, the Moslem fast, so our principal meal was at sunset; during the long day we fasted from sheer politeness and necessity. About fifteen hundred soldiers are quartered in the capital to defend it from the nomads, and we had the music of a brass band every morning and evening. On the first Sunday of our stay we held a Christian service at the house of an Armenian employed in the army. There were eight present—the total of nominal Christians in the army staff—and our message was from Matthew v: 13, 14. On the following Sunday no one was willing to risk attendance for fear of persecution. We, too, were watched from the day of our arrival, and soon summoned to the Turkish governor's palace to give an account of our errand. The governor said there was no demand for Christian books, and no need for our Gospel in a Moslem city. Salome replied that the Gospel was for all men, Moslems, Jews, and Christians, even for the heathen; and he spoke in such a fearless, straightforward way that he won respect of all present. Our books were inspected and with some hesitancy declared "permitted," as they were all printed by permission of the censor in Syria. There was some difficulty and much loud argument in regard to an Atlas among the educational books. Some said the sultan had prohibited such like and others denied it. We solved the question by presenting the doubtful book to the governor. One of Dr. Worrall's old Busrah patients was present, and his friendship won the battle; this is only one of many instances where medical missions break down prejudice and exert a wide influence for good.

Every day we went to the bazaar of the town, and mingled freely among the thousands of Arabs who came to buy and sell. Long before we were ready to return our small stock of nearly one hundred portions of Arabic and Turkish Scriptures were sold out. Much of this had to be done with caution to avoid the

fanatic element which is always strong in an Arabian inland town.

On Sunday afternoon I went to the military hospital, if the low, dark tumble-down building can be called by such a name. The wards were in a filthy condition, and the twenty odd patients not at all comfortable. All were glad of a kind word; two of them could read, and gladly accepted Gospels. Our most interesting work was among the soldiers, and to them the door of access seemed open because of their life of misery. They are all exiles from home, coming from Anatolia and Syria; they are surrounded by temptations; paid only a pittance of wages at irregular intervals; compelled to do duty as public scavengers when not on parade; hated by the people and hating them; mostly illiterate, and with no provision for amusement, except gambling and tobacco. No wonder that they all have a homesick countenance and that desertions are frequent. Some had been in Hassa for over three years. Here are some human documents that tell their own story; how many more are there who did not open their hearts to us?

J—— E—— is a clerk in the army, a man of intelligence, who subscribes to four Arabic and Turkish journals (which sometimes reach him); he was keen to learn of Christian progress in India. Twice we spoke together about the hope of Israel and Ishmael, and he finally expressed his belief that Islam was waning in the world —and in his heart.

A—— is a captain in the army. For six years he has been seeking. First saw a Gospel in Mosul five years ago, and had the mind of a child. He is trying to lead his wife to Christ, and asked us "to try to persuade him that Jesus was the true prophet, so that his wife might hear the arguments from behind the curtain." She did not know *he* was already persuaded. He asked us to write out

THE CROWDED MARKET-PLACE OUTSIDE HOFHOOF

prayers for his daily use. He fears detection and banishment or imprisonment.

M—— is the corporal of a company of gunners. He is keen for controversy, and invited us to come at night and meet a group of soldiers in his quarters at the barracks, right under the large mosque of Ibrahim Pasha. The whole round of objections to Christianity was gone over, and no offense was taken at my plain speech. When I called again the next day he asked me to pray for him. He has many books written in Turkish against the Bible. God grant he may find the Truth and the Life.

J—— is of the class of Moslem-Mullahs. He is the ignorant, learned teacher of the Turkish school at Hofhoof. His pupils are very few, as none of the orthodox Arabs will entrust their sons to a Turkish teacher. His library, of which he was so proud, was typical of Islam—erotic poetry, abstruse works on versification and grammar, and for the rest, Moslem traditions and theology. He purchased an algebra and a Bible. He was full of apocryphal Gospel stories and Moslem lore about Mohammed, yet on a second interview promised to read the Bible and *search* it. We marked some passages.

Our stay was too short for much work among the Arab population.

HOFHOOF AND THE ROAD TO MUBARREZ

One day we mounted donkeys and rode to Mubarrez, ten miles north of the capital, along a palm-garden road with many villages, and met a large company who listened to our message. There was greater interest and less fanaticism than I had expected. Hassa hospitality is extraordinary, even for Arabia. The host does everything he can for the comfort of the guest until one feels ashamed of being a mere Occidental.

There is no doubt that from Hofhoof as a base a great and effectual door is ajar for inland Arabia, altho there are still many adversaries. Our

mission longs for the day when work in the vast interior will be established and carried on as it now is on the coasts. Will not these glimpses of the land and the people and the hearts that are hungry for the message appeal to some to give their lives for neglected Arabia?*

Speed on, ye heralds, bringing
Life to the desert-slain
Till in its mighty winging
God's Spirit comes to reign.
From death to new-begetting
He shall the power give—
Shall choose them for crown-setting
And Ishmael shall live.

THE MOHAMMEDANS OF BALUCHISTAN†

BY A. DUNCAN DIXEY, QUETTA, BALUCHISTAN
Missionary of the Church Missionary Society

Baluchistan has a population of 1,050,000, not including Makran, western Sinjrani, or Kharan. The last two districts lie near the Seistan boundary and are largely desert. With the exception of a few Hindu Bunyias, who live in the larger centers, all the inhabitants of Baluchistan are Mohammedans. These Hindus are well thought of by their neighbors, and in the old days of raids the Moslems made it a rule not to attack the women, children, or Hindus.

The two chief sects of Moslems in Baluchistan are Sunis and Shiahs, but the real natives of Baluchistan are all Sunis.‡ The Shiahs are represented by Hazans (of Mongolian race), who in recent years have come into British territory to escape the oppression and cruelty to which they were subjected in Afghanistan.

Baluchistan is not united in government, for there are four different areas under different control: British territory, administered territory, tribal areas, and Khelat territory. The first two divisions are really one, since they are governed by British agents and the laws are practically the same as in India. The government is, of course, neutral on religious questions, but occasionally individual agents seem to favor Islam for the people by supporting schools in which the Koran is taught. The government has occasionally given assistance to the medical work of the missionaries, and agents have sometimes shown much sympathy with the work.

The Khan of Khelat is an independent Mohammedan chief, who ranks high among the princes of India. In his own country he is nominally supreme, but is kept in control by a British political adviser.

In general, law and order reign and violent crimes are not numerous.

* The photographs that accompany this article were kindly sent by Herr H. Burckhardt, of Berlin, who went to Hassa a few months later than I did, and also visited the El Katar peninsula. For a fuller description of the history and condition of Hassa's capital, see Chapter XI "in Arabia, the Cradle of Islam."—S. M. Z

† Compiled from personal experience in three years' itineration among Pathans, Baluchis, and Brahuis, and from Census Report of Mr. Hughes-Buller. As given in a paper prepared for the Cairo Conference, Survey of Islam in Asia, April, 1906.

‡ Mr. Hughes-Buller thinks that there are indications that both Baluch and Brahuis were at one time Shiahs. Baluchistan, in olden days, having been a province of Persia, Shiah influence must have been felt.

The government, according to native law and custom, is tempered to some extent by the influence of Islam. Altho orders have been given that armed escorts should accompany every foreigner when itinerating, there is not much danger from fanaticism. Preaching in the ordinary sense is not, however, considered advisable.

The tribal areas are occupied by wild tribes of Baluchis, who are practically independent, but are kept from fighting and crimes by occasional visits of a political agent and by subsidies which are withheld in case of the least disturbance. The chief detriment to crime seems to be, however, the fear of the British Raj, of whose power they have had unpleasant experience when expeditions have been sent against them. These tribes are all fanatical Moslems, and the life of a convert to Christ would not be safe among them. Preaching is not allowed, so that at present the only means of reaching these people is through medical work. The government has arranged to furnish an escort to those visiting these tribes, and the people themselves have requested me never to leave camp without some guard.

Census Report on the Spread of Islam

The exact period at which the tribes of Baluchistan first came into contact with Mohammedanism must remain buried in obscurity. It is probable, however, that they did so early in the Mohammedan era. Seistan, which touches the western border of the province, was conquered as early as 31 A.H., and about 44 A.H. In 665 A.H. Muhallah, son of Abu Safra, brought the countries of Kabul and Zabul under submission. In 714 A.D. Mohammed, son of Kasim, set out from Shiraz to conquer Sind, and on his way passed Makram. In the tenth century a certain writer mentions that the governor of Khozdar (near the present village of Khelat) was Muirbin Ahmad and that the Khutba was read in the name of the Khalifa only. Early graves of Baluchistan are made in another direction than that toward Mecca, showing that probably the early inhabitants were Zoroastrians. The number of Moslems seems to be increasing, owing to the cessation of the tribal wars, looting, and raids during the last 15 to 20 years. There has been a gradual restoration of law and order under the British government. Immigration and peace have also allowed settlement in many districts at one period uninhabited. At the same time many Baluchis have gone to Sind and the Punjab, finding it impossible to live among the barren mountains and sandy deserts of Baluchistan without recourse to looting.

Altho the Brahui people are the most numerous, they do not all use the Brahui language. Many speak Persian, Baluchi, and Sindhi. Numerically Pushtu probably stands first, then Brahui, Baluchi, Sindhi, and Persian. Urdu is understood by nearly all chiefs and by many Hindu Bunyias, and is rapidly spreading in places where the people come in contact with the government. Persian is the favorite language of the upper classes, and almost every man who makes any pretense to education usually includes Persian as one of his accomplishments. Very few of the Mullahs really understand Arabic.

The government report says that

the bulk of the population has received and is receiving no education whatever. Even those few who learn the Koran do not understand its meaning. A few sons of chiefs have received some instruction in Urdu and Persian, and a few have been trained to be Mullahs by being sent to Kandahar to finish their education. The government has established schools in several centers, and occasionally these are attended by Pathans, but the Hindus seem to predominate, the Bunyias evidently realizing the importance of education. Outside the imported population of Hindus and Sikhs living in the two or three government centers there are among Mohammedans only 117 literates per 1,000, and among the women only 23 per 1,000. In many cases even these do not understand what they are reading. In the last three years we have found only three or four Mullahs who were willing or able to answer arguments.

Social Conditions

Polygamy is not very common among the common people. The purchase of wives is in vogue, so that the poverty of the people prevents the possession of more than one wife except by the wealthier classes. All the chiefs and many Mullahs with whom I have come into contact possess more than one wife, and several as many as five or six. The price of girls varies, being highest among Pathans, where, according to reports, there is the greatest paucity of women. The prices have risen of recent years, as men find they can now claim payment in court, whereas in old days in many cases the money was never fully paid up, or one relative perhaps was balanced against another.

Concubinage exists, more especially among the Baluchi chiefs (where the treaty prohibits missionaries from teaching their women). I know of several chiefs who have thirty, forty, fifty or sixty women, but whether they all occupy the position of concubines it is difficult to say. Many seem to be domestic slaves and are often given by the chief to his followers or to male slaves. From medical experience and reports it seems that in many cases there is no marriage bond, or it is often broken. Women stolen from India or enticed away under false pretenses appear to be living lives of common prostitution in the large villages of Baluchi chiefs.

Many of these tribes in the past were great border robbers, and it is only during the last twenty years that their raiding has been stopped. They formerly imported slaves, and occasionally on looting expeditions they took women away with their other loot. The descendants of these slaves to-day form a numerous body in some of the larger villages, and many appear to be in a very miserable condition. The children often wear but a few rags and many of them go entirely naked. Different forms of venereal disease are also common, both among adults and children.

The women, both free and slave, are given all the degrading work and often bear the heavy burdens, while the men sit in idleness. Throughout the country, both in British territory, Khelat State, and Mani and Bugti countries, are to be found hundreds of Hazara women, who during the late Hazara revolt in Afghanistan,

were taken by the Amir from their homes, and sold by Pathans all over Baluchistan. In every large village in some districts these women are to be found and every chief possesses numbers of them. Their owners speak of buying them as one might refer to buying cattle.

In Khelat State the great blot is the Court of the Khan, where vile orgies are enacted, which it is impossible to describe. It is said that some of the boys have died from the treatment received. The first chapter of Romans is a true picture of the conditions existing among Brahuis, Pathans, and Baluchis to-day. Scarcely a day passes but medical experience testifies to the truth of the worst reports and observations. Taking the first 450 cases treated recently on a tour among the Marri and Bugti Baluchis, 14 per cent. were due to the sensuality of the people. Almost every chief and many of the Mullahs are suffering from the effects of impurity. So many Mullahs are treated for syphilis at our hospital and on itineration that it is often spoken of as "the Mullah's disease." These conditions in some of the villages are no doubt partly due to slavery, many of the slaves being really common prostitutes. The bazaars, which are the outcome of our occupation of the frontier, have also very much to answer for regarding the spread of venereal disease.

The government reports state that immorality among women is common and that in spite of the requirements of the Koran with regard to witnesses, death is, according to the tribal custom of Baluchis and Brahuis, the only punishment for an unfaithful woman and her lover when caught. But to-day a man, in order to secure money, will often accuse his wife of adultery when her only fault may be that she does not please her husband. The death penalty, in British territory, has been abolished. The reports say that among Afghans, on the other hand, immorality on the part of a wife is winked at by her husband, and that even when the matter has become a public scandal, the injured husband is generally willing to overlook it on payment of a few rupees and one or two girls. Among Baluchis the feeling in regard to adultery is said to be very severe. From personal experience, however, living among these tribes, in their villages, in their houses, and encampments, there seems to be nowhere more open prostitution than in the capitals of the Baluchi chiefs.

The seclusion of women is not practised except among the most important Sirdars and chiefs. Here and there, where the people have come more into contact with Indian customs, one finds the purdah system being established, but it is exceptional. The following extract on the position of women in Baluchistan is from the government census report:

> Throughout the province, more especially among Afghans and Brahuis (from experience among all three people, I can testify that the Baluchis are in by far the worst condition), the position of woman is one of extreme degradation. She is not only a mere household drudge, but she is the slave of man in all his needs, and her life is one of continual and abject toil. No sooner is a girl fit for work than her parents send her to tend the cattle and she is compelled to take her part in all the ordinary household duties. Owing to the system of buying wives, in vogue among Afghans, a girl as soon as she reaches marriageable age is, for all practical purposes,

put up for auction and sold to the highest bidder. Her father discourses in the market on her beauty or ability as a housekeeper, and invites offers from those who desire a wife. Even the more wealthy and more respectable Afghans are not above this system of thus lauding the female wares which they have for sale. Even the betrothal of unborn girls is frequent. It is also usual that compensation for blood be ordered to be paid in the shape of girls, some of whom are living, while others are yet unborn.

Woman in Baluchistan is regarded as little more than a chattel or machine. Is it surprising, then, to find that woman is considered only as a means for increasing man's comforts or as an object for the gratification of his animal passions? A wife must not only carry water, prepare food, and attend to all ordinary household duties, but she must take flocks out to graze, groom her husband's horse, and assist in cultivation of the land.

Among the tribes in Zhot a married woman must even provide means by her own labor, for clothing herself, her children, and her husband, from whom she receives no assistance, monetary or otherwise. Among Afghans and their neighbors polygamy is only limited by the purchasing power of man, and a wife is looked on as a better investment than cattle, for in a country where drought and scarcity are continually present, the risk of loss in animals is great, while the female offspring of a woman will fetch a high price.

Woman's tutelage does not end with widowhood. In the household of a deceased Afghan she is looked on as an asset in the division of his property. It is no uncommon thing to find a son willing to sell his own mother.*

* This is from Census Report and is from information obtained by the government. I can testify to its truth from experience.—A. D. D.

Material Progress

"Until 1875," says Sir Herbert Edwards, in the government report, "in the ebb and flow of might, right, possession, and spoliation, there was no security of life or property, and practically no communications existed. The only way in which whole tribes were saved from extermination was by the universal custom of never killing women or the boys who had not yet put on trousers."

In a recent tour through the Marri and Bugti country, I saw many more thousands of graves than I saw men. It was a standing witness to the constant state of war which, until quite recently, was waged both among themselves and among surrounding tribes. If to-morrow the British government should withdraw from this province, the tribes would doubtless return to the old condition of continual civil war. To-day, after twenty-five years of the gradual increase of law and order, there is here and there evident improvement in the condition of the people. The government has built a few dispensaries and schools, and there are some 545 miles of metalled roads. But the people have not yet realized the need of any effort on their part, and instead of utilizing land and water for systematic cultivation, they seem content to remain on the verge of starvation as long as they can grow a little wheat or millet with a small amount of labor. Even wells for irrigation are neglected where water exists.

Brahuis and Baluchis are largely nomadic in their habits, and many Pathans annually move from mountain to plain, or vice versa, according to the season of the year, for purposes of trade.

To sum up, I again quote from government report:

When the British entered the country they found a population which had been cut off from the outside world, and which lived a nomadic existence among vast solitudes of nature and whose relaxations consisted in continual internecine conflicts. The natural result was a very backward state of civilization and possessed characteristics which differed materially from those of its Indian neighbors. In twenty-five years this primitive condition has been modified, but has not disappeared, and barbarian prejudice and pugnacity are still factors which have to be constantly reckoned with.

Attitude of the Moslems Toward Christianity

Many Brahuis and Baluchis among the mountains have never even heard of such people as Christians; but usually after we have been in the district a short time, some Mullah (who is nearly always a Pathan) explains to the people that we are kafirs, and he warns the people to avoid us. Brahuis do not appear to be so bigoted, but the reason seems to be that they are not so religiously minded as either Pathans or Baluchis. Among Pathans and Baluchis the times of prayer and the fast of Ramazan are very generally observed, but I have not found that the Brahui is so careful in this respect. Fanatical outrages sometimes take place, more especially among Pathans and Baluchis, but the number is often exaggerated. In four years there have been thirteen such cases.

It is necessary to be on one's guard, and great care should be exercised in giving instruction. Afghans, Baluchis, and Brahuis, are all extremely ignorant about their religion, especially the Brahuis. The worship of saints is one of the chief features and superstition is a more appropriate term for the ordinary belief of the people than the name of religion. Ordeal by fire still exists and only last week I had an instance brought to my notice. I have seen native liquor in Baluchi villages, which I was told was drunk by Baluchis. The use of "bhang" is also not uncommon.

There have been changes in the attitude of Moslems toward Christianity. In Quetta, where for ten or fifteen years work has been carried on, the wall of prejudice and superstition is gradually being broken down. But outside Quetta at present the attitude of the people generally when our mission is known is one of opposition. On several occasions Mullahs have told me that it was a pity these days Christians could not be killed.

The mission work centers in Quetta, which is the government center, with 20,000 population and 60,000 to 80,000 who pass through the city yearly for purposes of trade. Here there are two hospitals, one for men and one for women, a church, two schools, and zenana work. On the staff are two doctors, one clergyman, one lady doctor, and two other lady workers.

TRAVELING IN THE COUNTRY OF THE KURDS

AMONG THE KURDS*

BY THE AUTHOR OF "ISLAM AND CHRISTIANITY"

Our party of five, two ladies and a gentleman, with Mussulman cook and hostler and an Armenian woman, had been waiting for ten days just outside the border of Eastern Turkey trying to cross the boundary in order to accomplish a horseback journey of three days. The passports had been duly viséd by the Turkish consul in the city of T——, but we were obliged to send a man on foot thirty-five miles and back to reach another consul for a second visé; then the local authorities of our adopted country must inspect and countersign the documents.

The Kurds across the border were at war with the little city in which we were staying, and we were rudely awakened one midnight by a brisk discharge of firearms not very far away. The disturbance lasted only ten or fifteen minutes, and the next morning we learned that the enemy had come down and had been repulsed. The victory had its drawbacks, however, as two or three households were mourning the death of sons.

How were we to cover the first day's journey of twenty-five miles through a district terrorized by the robber chief? We had sent three messengers to him to ask for a safe conduct and for guides, but tho money was freely promised, no one had yet returned with an answer. We determined to make a detour and ask help of another Kurdish chief on the Persian side of the border. This chief was at swords' points with the men we had been trying to conciliate and one of his latest exploits had been to attack a wedding company who were conveying a beautiful young bride to his enemy, and to

*See also Frontispiece.

marry her to a member of his own family. It was surmised that the captured lady, like fair Ellen, was not averse to this Lord Lochinvar proceeding, but it naturally intensified the feeling of hatred between the clans.

As we rode into the country of the Kurds, over stony ground and through rocky defiles, the mountain region reminded us of Scotland, and the people seemed like those wild men of the highlands centuries ago. We reached a small village dominated by a great crag, on which was perched an old castle where, like the eagle in his aeries, the Kurdish chief sat, the very thought of him spreading terror through all the region round.

The chief was absent from home, but his brother, after receiving a present, undertook to conduct us by wild mountain bridle paths to our first day's stopping place. The Kurds galloped their trained horses up and down the mountains, while ours followed more slowly over the break-neck, stony roads. Twenty-two times that day we crossed the clear and rushing mountain stream which, after winding through the long valleys, widens out and waters the fertile plain below.

At night we were the guests of a Kurdish lady of rank, and two poets, one from her tribe and one from those who had guided us thither, rivaled each other in singing songs of love and war for our entertainment. As we were riding along that day they had complained bitterly to us of the poverty and hardship of their lot. "Only last week," they said, "eight wolves came among our sheep and killed a hundred of them." We happened to know quite well the village from which those same sheep had been stolen a few weeks before.

When we asked our hostess for guards for the next day, she said: "You must have at least eight guns" —each gun being accompanied, incidentally, by a horse and a man.

As we approached our destination, one after another of our guards dropped off, exhibiting real terror, and saying, "We are on an enemy's ground and dare not go farther." The last one pointed us to a distant village and said: "You must go on from here alone; I commend you to God."

On our return journey we sought the village of the same brigand from whom we had at first vainly asked an escort, but who now readily gave us guards to the little city which we left a fortnight before. These men also took us over high mountain paths and glittering expanses of deep snow, and beguiled our way by many anecdotes. They deplored the necessity for so many acts of violence, but said: "We are so poor; our families must live; much as we may hate it, what can we do but rob and murder?" We, however, felt quite safe, as no Kurd would dare to do violence to the guests committed to him by his chief. Meeting two poor travelers on the road, we were thankful that our presence insured safety for them. But after a little two of our escorts turned their horses' heads and went back to rob them, too polite to do so in our presence.

Our guards had promised to take us as far as the town, but now they began to say that they could go no farther, but would engage us guides from a nearby village. We were

obliged to consent, and were consigned to two villainous looking men who gave their word of honor to see us over the remainder of the way. Night was drawing on, and we had still far to go, tho our horses were very tired. The two men, being responsible to no one for our safety, saw their opportunity. They became by turns taciturn, surly, and insolent, and after a couple of hours refused to go any farther, saying that as there was bad blood between their village and the town, they could not approach it. The usual present was offered them, but they rejected it and increased their demands until they had taken all the silver we possessed (about ten dollars), leaving us once, and returning after some little time to make sure that they had taken all.

It was a lonely road and had witnessed frequent murders. We were glad to escape with our loads and our lives. In the dim twilight our horses slowly picked their way down a deep, stairlike ravine. From the neighing of horses, we knew that the mounted Kurds were still hovering near us. It was rather a bad quarter of an hour, but God mercifully preserved us, and, after plodding on through the dark night for two or three hours, we came in safety to the town.

Most of the Kurds are Sunni Mussulmans, and as such carry the doctrine of predestination so far as practically to make God the author of sin. One of their chiefs said to me: "I acknowledge my crimes, but God has willed them and I can not be other than I am." "But," he added, "all my sins will be forgiven, because I believe there is but one God and Mohammed is his Prophet. You are committing the unpardonable sin in saying Jesus is the Son of God. You can not escape eternal punishment in this world or the next." When he boasted of his many murders I said: "Your sword has made many widows and orphans, and who knows how soon the same fate may fall on your own household?" He replied scornfully, "Let is be so; I care not."

Yet the same man was not devoid of shame or human feeling, for, hearing the words of the Gospel and being asked, "Are you ready to meet the bridegroom when He comes," he melted into tears and said: "No, I am not; I am perfectly wretched and wish I were dead; I know I am a captive in the hands of the devil." To another he said: "What training or chance have I had to be anything better? My first recollection is of my grandfather when I was very small, putting his dagger into my hands and saying, 'Go kill that man,' pointing to one of our servants. The man rolled up his cloak and I stabbed it with all the strength of my tiny hands, then ran back to receive the praise of the chief, while all in the room shouted 'Bravo! Bravo!' The Aga said: 'I will kill the man that dares to teach the child his letters; I want my grandson to grow up a warrior and not an effeminate scribe, poring over books.'"

In spite of this, the man had taught himself to read and was very proud of having learned to spell out some Turkish. He could read a chapter in the Gospel according to Matthew tolerably well.

A Kurdish Chief as a Guest

While in a border town near Turkey, a strange providence sent me as a guest a Kurdish chief and several servants from the neighborhood of Van. The picture of this tall young man, his countenance deadly pale, in the uniform of an officer of the Hamidieh cavalry, is indelibly stamped on my memory. He had ridden many miles in the coldest of the winter season to consult the young Armenian doctor, newly arrived from America. A local Turkish official accompanied him to the physician and was profuse in his compliments, charging Dr. S—— to do all he could to restore the chief's health. When safely out of sight and hearing, however, the official bent toward the Armenian doctor with a malign look and hissed into his ear the words "Kill him!" The young Kurd was ready to do anything and pay anything if he could only have a guarantee of being cured.

Dr. S—— was unable to give this promise, but hoped he could help him, with time and patience. A liberal sum was paid, but some one whispered to the young man: "This Armenian will poison you in revenge for the massacre of his people at Van." He asked that his money be returned, and put himself in the hands of a quack Mussulman doctor, who gave her word (for a very large fee) to make him a well man in six weeks.

Those who knew better than she considered the case to be one of leprosy and practically hopeless, but she took him to her own house and subjected him to a very severe regimen, keeping him almost a prisoner. What he suffered in mind and body I hardly know, but I heard of him from time to time as in a most wretched state. One of his servants became very ill from typhoid fever, and begged to go home, but died on his horse the first day out and was buried under the snow by the wayside.

When the young chieftain was allowed to go about he came to see me repeatedly. Like myself, he was a stranger there, but he had the added discomfort of feeling himself among enemies, anxious only to make as much money out of him as they could; for the Kurd is loved about as much as the wolf, whom he is said to resemble. The home of the missionaries was the only place where he might hope to receive honest treatment and disinterested kindness.

The six weeks passed, the quack doctor pronounced him cured, and one morning he came in to say goodby. It was very cold and the snow was deep on the precipitous mountain path. On my asking if he would start in this severe weather, he replied: "We are not like these soft men of the town who must wait for spring before they travel. We Kurds mount and ride whenever we please, and ask not whether it be cold or hot." In an hour the little band were up and away like a storm wind blowing over the high crest of the Kurdish mountains.

But there was another chief who mounted and rode on a different errand. While away from home he heard that a massacre of the Armenians had been ordered, which his people were expected to carry out. Springing on his horse, he rode night and day to forbid his tribe taking part in those deeds of rapine and

blood, and reached them in time to prevent it. This man has a Bible and reads it.

I know another Kurd who is learning the difficult Syriac language simply to be able to read the Bible in that tongue, the little he has heard has stirred his heart so deeply.

Still another has said: "I know the Lord Jesus Christ is the Savior of the world, and there is no hope but in Him. His Kingdom is the Kingdom of love, and by the power of love He is to conquer the whole earth. Let the Kurds, too, have a place in His army, even tho it be the last and lowest."

A young man who had been forced to flee from home on account of his religious views, once told me this story: "A kid of the wild mountain goats left its pasture and its companions to attach itself to a shepherd, whom it followed about like a dog wherever he went; or if he sat down it rested beside him. He, in return, loved the little creature tenderly and would often carry it in his arms and share with it his own portion of food. He was asked, 'Why do you show such special favor to this animal who is but a stranger and of another flock?' He replied: 'Because it is not of my own sheep by nature and has forsaken its kindred and home for love of me; therefore it is dearer to me than those who have never known another fold than mine.'" He added: "I think the good Shepherd must have a special feeling for such a one as I, who am not by birth one of His own, but have yet been chosen by His grace and drawn to abandon my kindred and home for the love I bear Him."

The Christian Church has permitted these wild mountain Kurds to remain in ignorance of the Gospel of Christ, and for many centuries no man has cared for their souls.

Their general idea of a Christian

TIMON AGA—A KURDISH OFFICER

seems to be a person from whom they may obtain opium and brandy. During our journey in Turkey they repeatedly asked us for these commodities. It is a great reproach to the nominal Christians of the East that the wine makers and wine sellers are almost invariably found among their ranks.

In a certain city where a Protestant service was held, a Kurd had been invited to be present; not knowing the location of the church, on Sunday he saw an Armenian going through the streets and followed him. After awhile the man turned and asked him to his house to buy brandy. The Kurd replied: "May your neck be broken; I came after you expecting to be led to the house of God and you ask me to go and get drunk."

The whole world has heard the complaint of the Armenians against

the Kurds. Their wrongs have indeed been terrible and inexcusable, but if one were to take a brief for the other side some facts might be brought out to mitigate the severity of the sentence passed upon them. I have myself stood in the house of the Kurdish chief, which was attacked in his absence by a band or revolutionists; his wife hoped to purchase safety by the surrender of her jewels and was promised if she gave them up she should be spared. As she returned, bringing them in her hands, she was shot down. Other women of the tribe were horribly mutilated, and it was no great surprise that our guards said to our Armenian woman, having learned her nationality, "It is a good thing you are with the *Frangis* (foreigner); your life would not be worth much otherwise."

Christendom has neglected these people, but they are not to be ignored, as the Armenian massacres have abundantly shown. There are two sounds which I wish might echo round the world, till they should awaken pity in the hearts of the professed followers of Jesus. I wish Christians could hear the shrill cries of the Kurdish women, urging their men to plunder and kill the hapless Armenians, mingled with the lamentations of unfortunate women and girls being dragged into captivity. I wish they could hear also the sound of the cannon by which were executed last year four Kurdish chiefs who had become such a menace to society they could no longer be suffered to exist. These were men who might say of the good news of salvation: "We never heard it; no one ever told us of these things."

The immediate pressing need is to give these people the Bible in their own language. A small beginning has been made by the British and Foreign Bible Society, which last year printed five thousand copies of the four Gospels, translated by Dr. St. Clair-Tisdall. Let the Book go among them, accompanied and followed by the prayers of God's people that the Holy Spirit may make it effectual in regenerating this race.

We seem to stand as before a great iron door, locked and doubly bolted, like the gate of Peter's prison, but we believe that if Christian love lays even a trembling hand upon it, it will swing open, and we shall find behind it brother and sister hearts, our own kindred, tho wearing a different dress and speaking a different language; hearts beating with fear and apprehension of impending doom, and ready to be won by sympathy and self-sacrifice.

Sometimes in my dreams I see a vision of One clad in Kurdish dress, walking up and down those mountains and watching to see if any one will come to try the closed door. It is He who of old put on Macedonian garb and beckoned from heathen Europe to Paul, "Come over and help us." It is the Son of Man, the Head of a new race, who has identified Himself with every people under heaven, and is now gathering out from them His own elect. It is the vision which the prophet saw in the temple "in the year that King Uzziah died," repeated on the borderline of Eastern Turkey, and the same voice speaks again, saying: "Whom shall I send and who will go for us?"

THE IDEAL EVANGELIST

BY THE EDITOR-IN-CHIEF*

"Ideals are the world's masters": they inspire the real. Their perfection only enhances their value; for, as we never fully attain, they always present something to follow after; otherwise like Thorwaldsen, the sculptor, when, for once he reached his ideal, we should, in our very success, fail, and henceforth do nothing. Ideals supply inspiration by feeding aspiration: we need never hesitate, therefore, to set before us a goal we shall not fully reach.

Evangelism literally means preaching the Gospel. It has come to have a narrower application, carrying the good news to the ignorant and indifferent, and especially doing it with zeal for human salvation.

Our Lord was the ideal evangelist. If we combine the various Scripture statements which throw light upon this aspect of His character we should get somewhat this result:

> Jesus came preaching the Gospel of God, and saying, Repent ye and believe the Gospel. And the common people heard Him gladly.
>
> And they sought Him and stayed Him that He should not depart from them. And He said unto them, Let us go into the next towns and cities: I must preach there also, for therefore am I sent and therefore came I forth. And He went about all the cities and villages, teaching them in their synagogs, and preaching the Gospel of the Kingdom. And when He saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. (Compare Matt. ix, 35-36; Mark i, 14-15, 38-39; Luke iv, 43-44.)

These words serve at least to give us a glimpse of some of the open secrets of His supreme excellence as an evangelist, and He was our example, that we should follow His steps. In all these respects He was imitable.

Let us begin with His *mission*—the deep conviction and consciousness which never left Him, that to this end He was born and came into the world that He should bear witness to the truth, and particularly the truth about God, and man's reconciliation to the Father in Himself. This dominant thought was also the controlling aim from which nothing diverted Him. It was His star of destiny, and with His eye on it, His hand held the helm of His earthly life.

Yet it is very noticeable how, even with such consciousness of an elect mission, He made no undue haste to enter upon it. For thirty years He was content to be comparatively in silence and obscurity. Those years at Nazareth have so brief a record that it is all covered by less than three hundred words, yet the time they include is nine-tenths of His whole stay on earth. His birth and baptism mark two distinct stages in His career. He had His commission from the first, but He waited for His full equipment, forever emphasizing for us the need of not only an appointing but an anointing.

A true evangelism needs both call and qualification.

There is no little confusion as to

* This article is the substance also of the opening address at the Believers' Conference, East Northfield, Mass., Friday evening, August 3, 1906.

what constitutes a *call,* partly due to confounding two dispensations. The phrase, "Called of God," is borrowed from a sentence which refers to the unique dignity of high priesthood: "No man taketh unto himself this honor but he that is called of God, as was Aaron" (Heb. v:4), and has no reference to the work of preaching. True, the work of an evangelist is among the gifts distributed by the Holy Spirit, who divides to every man, severally, as He will. But the same divine distribution is affirmed of what we call *secular.* The same God distributes to every one the sphere of master or servant, husband or wife, and "as the Lord hath called every man so let him walk, abiding with God in that calling wherein he is found." (Compare I Cor. vii: 17-24, and xii: 7-11.) He who called Moses to be His apostle, and Aaron His high priest, equally called Bezaleel and Aholiab to be workers in wood and metal and fabrics, and for this work filled them with the Spirit of God (Exod. xxxv: 30-35). Whether, therefore, one is called to make sermons or make shoes, to build a barn or build up a church, to be a bishop or a bootblack, he is to abide in his calling with God. All believers are in Christ Jesus created unto good works which God hath before ordained that we should walk in them (Eph. 11: 10).

How are we to determine our "call"? Largely by conscious drawing and fitness. The true reading of Proverbs xxii: 6 is, "Train up a child according to his way"—*his bent* —"for even when he is old he will not turn from it." The Arabs quaintly defy you to get the crook out of a dog's tail by bathing it in oil and binding it in splints. One's predestined work and sphere may often be found by the study of self, of life's opportunities and of God's providences. When a hole and a peg mutually fit, the presumption is they were meant to go together. But in settling all life questions haste is waste. George Müller wisely urged others to find out what is God's work, and God's work for *them;* but even then to wait to learn both His way and His time for doing it.

The injunction to tarry until endued with power from on high has permanent emphasis. Every called man still needs that enduement which is his true equipment. While some are contending over the theoretical question whether it is proper to pray for the baptism of the Spirit after Pentecost, others are practically asking and receiving a new blessing, call it what you will, that is unprecedented and marks an era.

What makes one so mighty to do the work of an evangelist as first to feel it laid on him as a duty, and then doubly laid on him by strange unction from on high? A burden of souls, and then a burden of a full heart, out of which flow rivers of living water!

Our Lord had a *message,* distinct and definite, and both its spirit and its substance, its matter and manner, deserve study.

His message was comprehensively witness to the truth, and the most noticeable thing about it was His unshakable conviction that all He said was the very truth of God. Never was there heard from His lips one whisper of doubt or uncertainty. He spake as one who believes and knows, and the rock beneath His feet was

the Scripture which can not be broken even by changing one jot or tittle.

Dr. Deems used to say: "Believe your beliefs, and doubt your doubts; do not make the blunder of doubting your beliefs and believing your doubts." He who does not heartily believe his own message can not expect his hearers to believe it. If he has doubts let him hold his tongue till he gets rid of them. Men need convictions: they have doubts enough already without our scattering the seed of more. Oh, for more of the preaching that is like the judge's charge to the jury when the evidence is all in, and is conclusive, and the case is closed in court and there is no more room for discussion, and it can not be reopened! And above all, when such finality is born of personal tests, is experimental; when one can say, "I know whom I have believed. Whereas I was blind now I see." Mark gives as the substance of our Lord's message, "Repent ye and believe the Gospel." How sublimely simple! In other words, change your mind and receive the good news. Repentance is the negative side of believing, and believing the positive side of repenting—one is laying aside; the other, laying hold—essentially one act—dropping what is in hand to take hold of something else.

His message was always simple. The common people heard him gladly, for he was "understanded of common folk." And He kept His simplicity where so often we lose ours—in parables and illustrations. To us they are often the Corinthian columns or Gothic stained windows to adorn discourse and display learning; to Him they were simply openings to let in light. Where can any of His similes be found that a child can not understand? Who does not know what a sheep and shepherd mean? bread and water, seed and crop, net and fish, sight and blindness?

Our Lord's *motive*, in all His work, was sublimely simple and single. Motive is what *moves;* and His sole impelling purpose was the glory of God and the salvation of men. Of His own glory or saving Himself He never thought, much less sought it. Never was such self-oblivion. He so gave Himself up to the Father for man's salvation that Peter's counsel, "Spare Thyself," He deemed essentially satanic, and in His answering maxim, "Deny thyself," He expresses His own principle. To Him the cross was not the wooden one under which He sank on the way to Golgotha, but the invisible cross of self-renunciation, under which He never fainted.

We can not even think of Him as swayed by any *mercenary* motive. Not only evangelism, but any other noble work is tainted by the touch of greed. Let the poet, artist, musician stop to reckon how much his work will bring in the market, and he degrades his high calling—the poem, the picture, the oratorio sink to the level of labor that is agreed for at a penny a day. The inspiration of genius is displaced by the low lust of gain. The Lord has indeed ordained that they who preach the Gospel shall live of the Gospel; but the high calling of evangelism is hopelessly tainted whenever the pay in any measure bceomes the motive.

Our Lord never even sought out-

ward *success*. In vain was spread for Him the net of *numbers*. That deadly snare of counting converts He never risked. From the whole New Testament record but two numeral statements can be culled as the basis of a conjecture as to His success. "The number of names together were about an hundred and twenty"; "He was seen of above five hundred brethren at once" (Acts i:15, I. Cor. xv:6). On the other hand, "He must needs go through Samaria," to meet one outcast woman at the well, and go from the Galilean Lake to the Mediterranean coasts, to help one accursed Canaanite whom at first He seemed to scorn even to answer. Once he discoursed of numbers, but only to reveal how important in His eyes was one little child, one stray lamb, one erring brother; what power in prayer can be wielded by two agreeing suppliants; what promise of His presence may be pleaded by two or three gathered together in His name. What a rebuke to the passion for numbers! Surely Philip, the evangelist, must have learned of Him when he cheerfully left villages thronged with inquirers for a desert road with a solitary traveler.

Our Lord was moved by that rare passion for humanity. He loved man as man. The class spirit is akin to the caste spirit, and by as much as it draws some drives away others. There are some who can work with the refined and cultivated who, like Mary Cowden Clarke's heroine in "The Iron Cousin," "can not stand the poor smell." But the few are found at the top of the social pyramid, while it is at the broad bottom that the many lie, and to reach them we must go down to their level and strip ourselves of the niceties of fashion; a kid glove is a non-conductor.

When tempted to consult fastidious tastes let us think of Him whose divinely sensitive soul must have shrunk with horror from even the sight of sin. Something infinitely worse than the "poor smell" must have assaulted His sensibilities, who had never been made callous by contact with even the *thought* of evil. Yet watch Him even touching the loathsome leper, sitting at meat with outcasts, feeding by the thousand the Syrian poor, whom to-day the traveler meets, glad that they have so little clothing, as there are less hiding-places for vermin! Yet He was not too refined to mingle with the unwashed throng that needed a savior and shepherd.

Our Lord's *method* of doing all His work is another of His open secrets.

First of all, mark His *prayer*—not an act, however frequent, but an atmosphere, constant, in which He lived, moved, and had being. At every great crisis, not only the Desert Temptation and Gethsemane's agony, but when about to choose the twelve, and when popular enthusiasm would have made Him king, whole hours, whole nights spent with God, spreading out His spirit, as Gideon did his fleece, to drink in the heavenly dew—fellowship with the Father so guarded as to make prayer always natural. Because He could say, "I do always those things which please Him," He could also say, "I know that Thou hearest me always."

Such prayer voiced habitual *dependence*. The Kenosis (the self-emptying) meant laying aside as son of man and servant of God all independence or self-dependence as part of His voluntary humiliation; choosing to hang absolutely on the Father for all His plans, works, words and thoughts, so that He consented to know or not to know, do or not to do, speak or not to speak exactly as the Father willed.

Mark also His attitude as to *witness* borne to Himself. The demons, constrained to testify to Him as the Son of God, He silenced, not because their testimony was not true, but because He would not in any measure be dependent on the witness of the enemies of God and man. Testimony implies cooperation if not alliance, and demons had no sympathy with Him, but eternal antipathy, and confession of His sonship was a forced confession and He suffered them not to speak.

More strange, at first sight, is His charging those whom He *healed* to tell no man. We count the testimony of converts not only lawful but necessary—it is the best advertisement for future fields of work. But He, the ideal evangelist, seldom permitted those He helped and healed to give testimony except officially to the priests or domestically to their own kindred. He oftener said, "See that no man know it."

Why was this? Not simply to avoid the publicity which only increased the throng that left Him scarce leisure so much as to eat. No, there were deeper reasons. He would not be dependent even on the testimony of those he healed. He was so averse to sounding a trumpet before Himself that He not only would not blow one Himself, but would not let anybody else. He knew how even a grateful heart runs to excess in witnessing, so often magnifying the instrument as to interfere with glorifying God. Mere human witness, however well meant, would be often ill-advised. Many whom He healed were ignorant of His real character, and could not, therefore, safely yield Him homage.

But, more than this, He wished His *works* themselves to be his witness, for they were the Father's works (John x:25). His miracles were sufficiently vocal. When the blind received sight, the lame walked, the lepers were cleansed, and even the dead were raised to life, such works could not be hid. These witnesses would not run riot in excess of personal tribute, but men beholding would glorify God. If we work the works of God we may safely forego all self-announcement or self-advertisement. Even if those we help and heal should say nothing, the fame of such works will spread abroad; for if we can only get the waters of the pool stirred by the angel of God and charged with healing virtue, the porches of Bethesda will be thronged. Men can not be kept away or driven away from fountains of blessing. Our whole need is to be full of power by the Spirit of the Lord. Then only will we approach ideal evangelism.

RECONSTRUCTION WITHOUT REVOLUTION IN CHINA

BY ROBERT E. LEWIS
Secretary of the Shanghai Y. M. C. A.

China has entered the reconstruction period in earnest. With a "slap dash" quite non-Oriental the Central Government began to amputate itself. The Board of Rites, having charge of the ancient system of learning and letters, has been lopped off, and a modern Department of Education has been grafted on. The Board of Punishments is not to torture any more—the Department of Justice has supplanted it—and Mr. Wu Ting-fang is recodifying the statutes. The Shangpu is the name of the new Department of Commerce, which is in touch with the great commercial centers through semi-official Chambers of Commerce, recently organized. The Hupu, or Board of Revenue (Treasury) has received a shaking up. Newly created constabulary, trained by Japanese, are taking possession of the Capital.

There have been feeble attempts at new currency regulations, but what is needed is a thoroughgoing, honest, uniform, single-standard currency, on the lines proposed by Prof. Jeremiah Jenks, toward providing which nothing has yet been done.

The Ruling House has seen fit to issue emphatic testimonials to the effect that Manchus are not loftier than Chinese, that they may intermarry (if any Chinese care to), and that Chinese are not longer to be checkmated by Manchu coofficials in the highest positions of trust.

But as yet their Majesties have taken no steps to separate the harem from the affairs of state, and so long as bedchamber-rule continues, so long will intrigue and graft be the dual monarchs of four hundred millions of people. The Government must free itself from the harem before reconstruction can hope to be permanent.

Among all the uncertainties of a spectacular Oriental rule the rise and fall of officials is of fascinating interest. The spectator sees not the price that is paid, the hatreds that are at work, nor the reasons for the rise of some able and a few good men who rule without fattening. Sheng Kung-pao, head of all Celestial railways past, present, and future, has fallen. Fallen half way and hangs suspended by his pockets, we might say. He says he wants to fall clear down, and has wanted to for a long time, but those who have gripped him believe it is not so. He has been a multi-treaty negotiator, a guardian of this, that or some other Heir-Apparent, a builder of great city blocks, which he is said to own, and a slight giver to charity. He is a small, rotund, quiet, clear-eyed man of fifty years, with a cancer or two, and very shy of "foreign" doctors and their kit of tools.

In the place of the great Li Hung-chang, Liu Kung-yi, and Chang Chih-tung (who is getting too old for effectiveness) there has arisen a greater than they. Viceroy Yuan Shih-kai, of Chihli, honorary member of the Council of State, Commander-in-Chief of the Modern Army, founder of the new educational system, chief lance against Baron Komura, and confidant of the Dowager Empress, is the mightiest man among all the millions. He will not turn Dictator, tho it may be possible. In him, and the educated, capable men

he gathers about himself, is the one great hope of the Reconstruction Era in China.

Yuan Shih-kai has placed in positions of power men of his own mind. Tong Shao-yi, now head of the Foreign Office, assisted by Chu Pao-fay, are men of great possibilities. Mr. Tong was educated in England, and Mr. Chu at Yale, twenty years ago, and, with Viceroy Yuan, recently entered the lists against Baron Komura's men. Mr. Tong was the Chinese Commissioner whose work at Calcutta last year brought about the restatement of Tibetan relationships more to the satisfaction of China.

Another "coming man" is Lord King-East, late Chinese Minister at Seoul, whose English education and sound judgment are now required at Peking. Viceroys Chou Ehr-sin, of Manchuria, and Tsen, of Canton, are also extraordinary men.

The Educational Advance

The most remarkable advance of the year has, however, been in education. Viceroy Yuan at the North has now three thousand modern schools and several colleges in that one province. Viceroy Chou Fu, of Kiangsu, has started over one thousand, and Nanking is fast becoming a college center. The great Examination Hall with its thirty thousand stalls is now being demolished, and, among other institutions, a normal college providing for nine hundred men is already in operation.

In South China temples are dismantled by the score, the idols having been broken into bits or rolled over into the canals by official order, and now the houses of the gods are turned into schools. Great unrest seems to be attending this rather violent obedience to Viceroy Tsen's orders. The peasants are bewildered, and there may be occasional outbreaks, like the massacre at Lienchou, but New China is delighted with the new order, and reconstruction goes on by leaps and bounds. It will take years and patience and men to move safely this mighty mass, and here will come the rub.

The Rise of National Consciousness

But by far the greatest movement of recent times has yet to be noted. Greater by far in its effect on the future of China, than the overturn of mandarins, or even the making of treaties, has been the rise of national consciousness. The political scientists find in the governmental entity known as China a really remarkable blend of democracy and absolutism; but up to 1905 the people had seemed to have little political unity. Patriotism was said, by the local "foreign" editors, to be an unknown quantity. And most of the world agreed. But what do we now see? Stirred by a national insult, the country resists as a unit the infliction of another exclusion treaty. Power of action was developed between commercial, educational and political bodies all over China, and not a dissenting voice was heard even among those Chinese who were likely to suffer financially by the boycott.

The Chinese found during the Boxer and Manchurian struggles that railways, controlled by European capital, were a strategic menace to their national independence. And now, with one voice, the people, not the press only, have demanded that wholesale concessions be stopped or be brought back. This is why they paid three times what it was worth to get

control of the American line of 600 prospective miles, and why they have blocked the Germans, and generally are insisting upon terms better to themselves. And now Chinese syndicates are being formed in Kiangsi, Anhui, Hunan, Chekiang, Kuangtung and Szechuen provinces to build their own railways. They are spurred on no doubt by the excellent, dividend-earning record of the Tientsin line, which the past year paid the interest and some of the principal on its bonds, defrayed all expenses, appropriated a large amount to extend the line to Mongolia, presented half a million dollars to the privy purse of the Dowager, and is said to have distributed $100,000 as a bonus to officers and employees.

The latest shibboleth is a Constitution for China. Can China trust herself with representative assemblies, and with suffrage? Not with universal suffrage. But she has dispatched the young Duke Tsai Tsih and the reformer, Viceroy Tuan Fang, with about one hundred associates and attachés, to journey abroad, to come back, and to formulate a policy for a constitutional administration which is to be put in operation in 1910. The composition of this embassy is remarkable if for no other reason than because of the number of highly educated young Chinese who are attached to it for the purpose of assisting the commissioners to assimilate knowledge.

Progress of Christian Civilization

Since the Boxer uprising, when thousands were killed, there has been such a change of popular opinion that Christianity is becoming *popular* in many places. This is shown from the facts (1) that more have been baptized into the Church in the last five years than in the first eighty of Protestant work in China; (2) that Christian colleges, north, central and south, are crowded with the sons of the upper classes; (3) that several educated Christians of good standing have been called into positions of influence under the Confucian government, and (4) that some of the greatest offices of the realm are coming into the hands of men who have been trained in Christian institutions.

The most prominent landmark of the past year was the war in the ancestral home of her Ruling House. The most notable feature of China's diplomacy, tho few seem to grasp the great difficulty of its achievement, was the maintainance of the "stand pat" policy. The blunderbuss idea of her numerous fossilized mandarins, as well as of the leaders of New China, had to be held in check while great armies and navies strove upon their territory, if not for it. The fall of Port Arthur, the battles of Sha Ho, Mukden, and the sea of Japan all came in 1905, and cost China only minor loss in revenues, damaged crops, and despoiled houses in two provinces. The greatest exhibition of altruism among nations since the evacuation of Cuba has been the handing back of conquered Manchuria to the non-combatant spectator, with only minor, time-limit reservations.

The Peking negotiations were a more crucial test than those at Portsmouth. The latter, even if postponed, were bound to result in the ultimate subsidence of Russia in the Far East, but the former held much darker possibilities. That China should have conducted her part of the negotiations

with absolute secrecy is unprecedented in Celestial affairs, and that she has lost only those points in the game which are likely to contribute to her strengthening is a subject for general congratulation among those who believe in each Yellow man shouldering his own burden. Baron Komura had no such easy task nor was he backed by a city full of gendarmes, as was Marquis Ito in Seoul. They were dealing with entirely different questions and in a different way. Both were successful, but the whole Far East breathes easier that the Baron did not try to be too successful. It was within the range of possibility that he would try for too much and embroil thereby still greater interests.

The Chinese people in general are extremely friendly to foreigners at the present time. The local disturbances have had local causes. But one thing must be remembered in judging of future conditions—China and her people can not longer be treated merely as a field for foreign exploitation; she must be treated with the courtesy and consideration usually shown in dealing with independent countries, when occasion demands, with firmness, and always with fairness. Unfortunately, our past record is not spelled out in these terms.

JOSEFA: A KONGOLESE CRIPPLE

BY EDWIN A. LAYTON, M.D.
Missionary of the Foreign Christian Missionary Society

About ten years ago, when the Foreign Christian Missionary Society sought to gain a foothold in the Kongo Independent State, the band of pioneers took as a base of operations a station situated at the point where the Kongo crosses the equator, a thousand miles from its mouth. This station was to give the light and life to the ten million souls who spoke that dialect, who "sat in the region and shadow of death." There had been a Christian church about the time of the Rubber Wars, but, as may happen in the climate of Kongoland, forces and fruits alike were scattered and no work had been done for a year or two. The Society accepted a station that was about to be abandoned by another society, and it was found to consist, apparently, of a plot of ground in the Great Forest and a few thatched buildings. Confined in one of these buildings was a helpless and hopeless Kongolese cripple, who was found to be the most important factor in the Church that was to be.

The black boy, Josefa, was born soon after the light of discovery had penetrated Darkest Africa. He was a slave. The Ethiopians were ever enslaved or enslaving. The slave-trade was the "open sore of the world" and slavery, in some form, is still the "heart disease of Africa." In one of the ways, common enough in such a land, this boy came to the Bankundu, a slave among a strange tribe and tongue. Here he was found by an English missionary, and was given his freedom. He heard the Good News, and became a Christian, receiving as his new name "Josefa" or "Joseph." During the following years he was sorely tried

BOLENGI HEATHEN, WEST AFRICA, CUTTING UP A HIPPOPOTAMUS

in the fires of affliction. A dreadful disease attacked his flesh and bones. The muscles contracted because of the excruciating pain that he suffered and the diseased bone broke under the strain. His body was covered with foul ulcers and the resulting scars and deformity left him with distorted face and form and with a body beyond repair. During his physical suffering his spiritual teacher was taken away, and his dark-skinned brothers who had embraced the faith either succumbed to the sleeping sickness or reverted to heathenism. Among those people, Josefa could well say, "I, only I, am left." The Spirit alone was his Comforter. Yet he did not desire to die. Through it all his faith remained firm, and he endured with fortitude.

Josefa had a mission. At first sight he seemed a strange type of a missionary. There he was imprisoned for years in his little room, unable to move or to be moved, having only a limited motion in his left forearm and foot. His head rested upon his knee, and his tongue was partially paralyzed. Josefa certainly was not the type of missionary man would choose. But God may "choose the weak things of the world to confound the mighty." In the early days of the mission he was overlooked and neglected except by the medical missionary who ministered to him. But being a light, Josefa must shine. His manner of life attracted attention. The Kongolese are indolent and illiterate; Josefa was industrious and learned to read and to write. The Kongolese are thieves and liars; Josefa was honest and truthful. The Kongolese are profligate and poor and inveterate

beggars; Josefa was pure and earned his own living without even asking a favor. He cooked his own food and paid for necessary attentions. He weaved fish-nets with his left hand, holding the cords between his teeth and his toes. These nets he sold, or loaned them to some fisherman who would divide the catch. Holding a piece of hoop-iron between his toes, Josefa filed out a saw with which, and a sharpened screw-driver and a hammer, he made deck chairs, benches and chicken-coops. True to the negro instinct, he kept fowls and had chicken and eggs to sell. His cabin was the only place where brass rods—which served for coin—could be stored with safety; he thus did a profitable banking business among his neighbors.

Under these circumstances, Josefa found opportunity to do missionary work. As is so often the case, the "heathen" were found at his very door. Occupying the other berths of the rude dormitory were thirty boys who attended the mission school or were engaged in workshop and field. In the evenings, sitting around their campfires in the door-yard, preparing the simple and single meal of the day, they would rehearse all that the foreign missionary had said and done. Thus the mind of Josefa, the stay-at-home, was kept informed. Afterward, he would call them around his doorway for a little meeting and there exhorted and prayed as a Christian. They sang the songs learned at the chapel and offered their first prayer to *"Fafa o le na' eola"* (Our Father who art in heaven). The meeting was known as *"Nsambela ea Josefa"* and the leader was said to speak the "words of God." People from the villages came to sit in his doorway and to hear his words. He was feeble and slow of speech, yet the people seemed to understand his

BUNKUNDU CHRISTIAN TEACHERS
Those seated are teachers and preachers, while the others in the background are baptized Christians

message better than that of the foreigner. In about a year there were signs of a great awakening. "Josefa's meeting" had so grown in numbers and in interest, that it was thought best to hold it in the meeting-house. But could Josefa go, and how could the meetings be held without him? With his characteristic courage, Josefa himself thought he might be carried in a deck chair! Not without considerable pain, he was carried to and fro by his friends, first in a chair and then in a hammock, suspended from a bamboo pole. It was surprising but gratifying to find that his health improved with this change and exercise. He

apparently took little part in these meetings, but his presence was considered essential. Night after night the house was packed and the interest became intense. They came by hundreds from distant villages. The people were forsaking the witch-doctors, their fetiches and superstitions. They were crying out: "What must we do to be saved?" There were those who had "brought forth fruits worthy of repentance." One day Josefa wrote me a note, saying: "Bonsembe, below are the names of twenty persons who want to be instructed in the way of the Lord more perfectly and, when you see fit, to be baptized." This was the beginning of the "Inquirers' Class" which rapidly grew to number nearly a hundred. Most of the members within the following year were admitted to the church. The revival was genuine and abiding, for during the following years those early converts remained faithful, going far and near to preach the Good News. Josefa, more than any other human agent, was responsible for all this work. It was a demonstration of the "power of God."

Josefa still lives and even goes, in his hammock, to preach to the villages beyond the swamps. At one time this would have seemed impossible, but his prayer and faith have been rewarded. No doubt the fact that he wound a cloth about his body in order to hide his deformity, has protected him against the bite of the tsetse fly and thus he has avoided the sleeping sickness. He lives where "Darkness covers the earth and gross darkness the people" more densely, perhaps, than anywhere else to-day, but yet, as the fruit of the life and labors of this cripple,

SCENE AT THE BAPTISM OF FIVE BUNKUNDU CHRISTIANS IN WEST AFRICA

"The people which sat in darkness
Saw a great light,
And to them which sat in the region and
shadow of death
To them did light spring up."

ONE HUNDRED YEARS OF MISSIONARY EXPANSION

THE MISSION WORLD IN 1806 AND 1906

BY REV. D. L. LEONARD, D.D.
Author of "One Hundred Years of Missions"

If an intelligent friend of Christian missions had surveyed the world, at home and abroad, during the first decade of the nineteenth century, what facts relating to the world's evangelization would have met his gaze! What tokens of good would have been visible! The vast Pacific area, covering more than one-half of the earth's surface, had but recently been brought to the knowledge of civilized men. This area included a continent, and countless islands some of which are almost of continental proportions. Of a second continent, the second largest of the six, the vast interior was wholly unknown, and its explorers were yet unborn. From the west coast of Africa, Mungo Park had reached the upper Niger in 1795, and, penetrating to the same region again, had lost his life in 1806. In the same year Great Britain gained her first important African possession by ousting the Dutch from their dominion in Cape Colony. As for North America, it contained only a narrow fringe of settlements upon the eastern border, with three infant commonwealths just over the Appalachians to the west (Ohio attaining to statehood in 1803), while the entire population of the Union was less than that of either New York or Pennsylvania to-day. The Floridas were to remain Spanish for yet nearly two decades, while (thanks to the ambition of Napoleon) Louisiana had been ours only since 1803, that is, the entire imperial space, stretching from the Mississippi to the Pacific; and Lewis and Clark were (1804-06) in the midst of their memorable tour of exploration. To this generation such events seem to belong to ancient history. Other countries, of which something was known, like Korea, Japan, and colossal China, were effectually shut and barred against the entrance of all Europeans. To cross their borders was to be, at least, expelled without ceremony, if not to suffer death—a situation, too, which was to last for yet a half century. All Moslem countries also were inaccessible to the Gospel, including southeastern Europe, northern Africa and all Bible lands, Christianity's most ruthless and determined foe having been in full possession for more than a thousand years. Moreover, despotism in both church and state knew no toleration for a Protestant Gospel in Russia, Austria, Italy, Spain, or Portugal, or in the colonies of the New World, extending from the northern boundary of Mexico to Cape Horn. And, finally, the British East India Company would exclude the heralds of the Cross from its extensive and populous possessions in southern Asia. What slight encouragement, therefore, was there, a hundred years ago, to undertake the world's evangelization! Was it then faith or folly that prompted Mills' affirmation to his three companions under the historic haystack in 1806, "We can, if we will!"

But other obstacles were to be encountered, well-nigh as great, tho different. For, a century since, the unevangelized world being mostly upon the opposite side of the globe, was well-nigh inaccessible because

communication was so difficult and so infrequent. Modes of travel were still of the rudest and most primitive kind. Commerce had attained to but slight proportions, only sailing vessels being available. As late as the thirties, when Dr. Whitman would found a mission in Oregon, it was not known that wagons could cross the Rockies, and an entire season was occupied by the journey made at a snail's pace over the plains and through the mountains. When the London Society would send missionaries to the South Seas, a vessel must needs be purchased to transport them thither, the voyage out and back also consuming nearly two years. Messages went and came only at intervals of three, five, even seven years. When the pioneers of the Gospel entered Fiji three years must needs elapse between the sending of orders for supplies and the receipt of the same. Morrison must voyage from London to China, via New York, two hundred and thirty days passing between his departure and his arrival. Between the Thames and the Hugli, Alexander Duff was shipwrecked twice, and almost a third time, with the loss of all his goods. The founders of the mission to the Sandwich Islands left Boston in October upon the brig *Thaddeus,* and the next May arrived at Honolulu, voyaging via Cape Horn.*

Such as these were some of the difficulties in the world abroad attending the beginning of the missionary movement a hundred years ago, difficulties too, such as the apostles had no knowledge of, who were able to travel upon the Roman military roads, and whose field was wholly adjacent to the Mediterranean, with its abundant facilities for both trade and travel. But we recall still other serious hindrances operating within the limits of Christendom and consuming the energies of the Protestant churches. Thus, following the horrors of the French revolution, the desolating Napoleonic wars were on. When the *Duff* was upon her second voyage to Tahiti, laden with supplies, she was captured by a French cruiser, with confiscation of both ship and cargo ensuing and heavy loss to the London Society. The great Corsican was crowned emperor in 1804, such battles as Trafalgar, Austerlitz and Ulm were fought in 1805, and Jena in 1806. Six years later the fatal Russian campaign ensued, leading to the universal uprising against the usurper and his swift descent to final overthrow. With soldiers by the million marching to and fro, with frequent battles and appalling loss of life, slight opportunity was left, even for the most earnest-hearted, to plan and push campaigns to enlarge the borders of the dominions of the Prince of Peace. Even in remote America intense political excitement prevailed and evil passions were kindled which led to the war of 1812-15.

Yet another feature of the situation

* At the semi-centennial of the American Board it was written by one of the secretaries: "It was then thought difficult to find a field of labor even for four or five missionaries. Little did our pious fathers think what God purposed to do for this work, even before some of them should have gone to their everlasting rest. Little did they imagine, for instance, how soon the world would be explored, and its condition made known to God's people; how soon the intolerant secular power of idolatry would be overthrown in India; how soon the gates of China would be forced open; how soon Protestant governments, then all indifferent and some even hostile to missions, would find it for their interest, as they have, to act the part of protectors; how soon railroads would bind the earth together, and send men over it by day and night with the swiftness of the winds; how soon thought would be darted across continents with the lightning's speed; and how soon the currents of all the rivers and the storms of all the oceans would be overcome by steam, and commerce fill and pervade every sea, thus giving to the people of God a free and easy access to every land."

remains to be considered and carefully weighed. Tho eighteen centuries had passed by since the teaching and example of the Divine Good Samaritan, the Friend of sinners, had been left as an invaluable possession among men, even yet humanity, philanthropy, pity, solicitude for the well-being of strangers, foreigners, dwellers in distant lands, representatives of another race, were well-nigh utterly absent from Christendom, the most enlightened Protestant communities not excepted. The existence of slavery was taken as a matter of course, with slave-stealing and the slave trade tolerated by law, until 1807 in Great Britain and in the United States until the year after, but with abolition decreed in all Anglo-Saxon realms not until after two more generations had passed by. It is true that already in some sentimental circles much lofty oratory and florid verse had been set to the key of Liberty, Equality, Fraternity. But as yet the treatment universally accorded to criminals (including prisoners of all sorts) was nothing less than barbarous, jails being scarcely more than annexes to pandemonium and perdition. Britain could contrive nothing better than transportation of all lawbreakers to her colonies over sea, and since 1788 had been shipping them by the ten thousand to Botany Bay and Van Diemen's Land. Howard had performed his humanitarian task, but the foundations of the first improved modern penitentiary had not been laid. The insane were "sometimes reverenced as specially God-stricken, sometimes tolerated, or tormented, or laughed at as simpletons or buffoons; in other cases imprisoned as social pests, or even executed as criminals." Treatment which was both intelligent and humane was as yet undreamed of. In like manner asylums for the feeble-minded, the blind, deaf mutes, etc., belong to years comparatively recent. All these reforms, and in part also the steady growth of evangelizing zeal, are the product of modern Christian philanthropy.

At any rate, whatever the cause, or causes, may have been, missionary zeal was wofully lacking a hundred years ago. The ruling sentiment, even in Christian circles, either took no account of effort for the world's evangelization, or meted out to it opposition and scorn. Assuming superior sapience, some, like the wise man after the flesh in eastern Massachusetts, could argue that, "so limited was the supply of piety at home none could be spared for export." The resources of the English language were exhausted by a stockholder of the East India Company, who publicly affirmed: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fanatic. It is opposed to all reason and sound policy, it endangers the peace and the security of our possessions." As late as 1808 Rev. Sydney Smith, fine scholar and highly esteemed clergyman tho he was, could defile many pages of the *Edinburgh Review* with such envenomed phrases as these: "Lowest of the people," "little detachments of maniacs," "consecrated cobblers," "didactic artisans, whose proper talk is of bullocks, and not the Gospel." "He who bears the Chris-

tian name is commonly only a drunken reprobate who conceives himself at liberty to eat and drink anything he pleases. After stuffing themselves with rum and rice, and borrowing money from the missionaries, they run away and cover the Gospel with every species of ridicule and abuse," etc., etc. The fact is significant that the Church Missionary Society, formed in 1799, received no episcopal countenance until 1815, when two bishops attended its annual meeting, nor until the same year would any clergyman accept an appointment to go abroad as an ambassador of Christ. Hitherto Germany had been the only source of supply. So slight was the interest in its undertakings that the receipts during the first quadrennium aggregated an annual average of only $1,605, not much better than the first year's income of the American Board, $999.52!

It is difficult, indeed, to believe that a century ago so little, so almost nothing, had been done toward carrying the Gospel to the ends of the earth. In strictness, only five organizations were yet in existence with world-wide evangelization as the express design of their formation. The Society for Promoting Christian Knowledge, dating from 1698, has made frequent donations to missionary objects, as also the Society for the Propagation of the Gospel, which followed in 1701, tho its specific aim for a long time was spiritual ministry to British colonists instead. The Danish-Halle, or Tamil, Mission, which had sent out Ziegenbalg and Plutshau in 1705, to found and build for the Kingdom, in southeast India, had kept up a worthy succession of toilers, with Schwartz as the greatest; but with a serious decline setting in before his death in 1798, and with but a handful of converts turned over later into other hands. Since 1732 the Moravians had started and maintained work in the West Indies, Surinam, Greenland and Labrador, in Cape Colony, and for sixty years Zeisberger had devoted himself to the Indians in Pennsylvania, Ohio, Canada, and again in Ohio, where he died in 1808. In 1786, by the accident of a tempest, by which while making for Nova Scotia, Coke was driven to Antigua, Wesleyan work was begun and continued in that and other neighboring islands in behalf of the negro slaves. In 1792 the Baptists had organized, soon sending Carey to India, with Marshman, Ward and a few others presently following. Near the end of 1800 the first convert was baptized. Next came the London Society, in 1796, also dispatching presently a goodly company with great enthusiasm to Tahiti, tho with long waiting and sore tribulation in store, and before the end of the century sending Vanderkemp and a companion to proclaim the Glad Tidings to the wretched Hottentots in Cape Colony. If to these names we add the Glasgow and the Edinburgh Societies, both short-lived and making no achievements, and the Netherlands Society, for several years really auxiliary to the London Society, and later confining itself to home work, we have a full summary of all the work which had been undertaken by the Protestant Churches when the nineteenth century began its course.

It is probably impossible to give accurate figures which will represent the harvest gathered to date. Various estimates have been fashioned, which also at several points differ not a little. According to Christlieb the total income was "much less than $250,-

000." "The male missionaries numbered one hundred and seventy, of whom one hundred were Moravians." There were "scarcely 50,000 converted heathen, with not over seventy missionary schools, and only about fifty translations of the Scriptures, distributed in about 5,000,000 copies." So marked have been the developments since that the statistician of to-day is able to name three societies each possessing an income of more than $1,000,000, and eight each with more than 50,000 members in its mission churches, while the annual additions to the churches are much more than 100,000. The seventy schools have grown to nearly 20,000. The annual issues from the Bible societies aggregate about 7,500,000 copies, and the total for the century is not far from 275,000,000, printed in more than four hundred languages.

In forming a fair estimate of the missionary growth witnessed by the last century, the fact must not be overlooked that all the methods, instrumentalities, and equipments required were yet to be contrived and fashioned. And in every direction, as well as at every point, from the beginning until now a most remarkable development has been in progress, an evolution from the simple to the complex, a differentiation of parts and functions, in kinds of work to be undertaken and in means to be employed. As first evangelization in the narrower sense, proclaiming salvation through Christ, was uppermost in desire and purpose, and the little girl's conception would not be deemed much amiss, who defined a missionary to be "a man standing under a tree and reading the Bible to everybody who passed by." The pioneers of the Gospel in Tahiti fully expected, and the sweet assurance fired their enthusiasm, that only let those naked savages get a glimpse of the superiority of Christian ideas and ways, in particular the doings of Christian English men and women, the transformation would be both sudden and complete! It was soon discovered, however, that only many years of wise, patient, and self-denying toil would suffice to change babes in Christ into stalwart saints, valiant soldiers of the Cross. Generations must come and go before the taint, the virus of heathenism could be eliminated from the blood and bone of human nature.

Besides, a century ago the hundreds of languages spoken at the ends of the earth were unknown. These must be mastered, many must be reduced to writing, into them all the Scriptures must be translated, as well as an entire literature be created and put into print. Schools of every kind and grade must be opened, since intellects must be enlightened as well as hearts and consciences be renewed and sanctified by the truth. Nor must Gospel benefits be withheld even from men's bodies, since in the Divine design these were temples for the Holy Spirit. In other words, medical missions could by no means be spared; tho the missionary fathers never dreamed of employing "secular" forces like medicine and surgery as agencies for the world's redemption. The first representatives of the healing art were sent abroad simply and solely in order that their fellow missionaries might receive the benefit of their skill. But nowadays it has come to pass that if medical missions, hospitals, and dispensaries included, were omitted, at least from many fields, it would be deemed

a plain case of omitting Hamlet's part from the immortal tragedy.

Yet another differentiation is to be noted, the beginning and steady growth of industrial missions, another form of caring for things material because of their vital connection with things intellectual and spiritual. In all tropical countries not only is toil irksome because of the extreme heat, but is also in a sense unnecessary because the forces of nature supply all physical needs. But indolence, lack of employment for body and mind, are ruinous to character. Only the industrious can rise to excellence of any kind. Moreover, the Gospel creates new wants and enlarges the scope of desire, so that better houses with better furniture and clothing are certain to follow its advent. New trades spring into being as society improves, as intelligence and wealth increase. If anywhere honest toil is deemed an evil and disgraceful, the Kingdom of God can not prosper. But a century ago this fact had not been discovered, at least in its application to pagan lands.

In yet other directions notable discoveries have been made. Thus, when modern missions began womankind as an agent was well-nigh a negligible quantity. As evangelizers in the lands of darkness men were supreme. Upon masculine shoulders rested the obligation to make Christ known to the ends of the earth. If women must go abroad, it was only as wives, homemakers, and in order that the usefulness of the husband might be increased. The experiences certain to befall were too shocking for feminine nerves. In particular, the presence of unmarried women in the foreign field was unthinkable. But, little by little, facts were found to be overwhelmingly against such conceptions. In all Moslem lands, throughout India and China, the presence of a male evangelist in the harem, the zenana, was strictly prohibited by the custom of centuries and hence he could gain but the slightest contact to at least the half of humankind. In order to face this phenomenon, as well as for other reasons, we now find missionary women far outnumbering the men engaged, while thousands of the unmarried are performing invaluable service in a great variety of ways. Nor is it strange, therefore, that multitudes of women's auxiliaries are to be found at home engaged strengthening the financial side of evangelization and quickening zeal for the world's complete redemption.

Finally, yet another task has now been taken in hand to which the saints of a century since were utter strangers. The converts in those days were but weaklings in every particular, above all things needing to be nursed and strengthened, guided and taught. But now in the churches thousands are found belonging to the second and third generations of disciples. A native ministry has been trained and put into the field as pastors. The converts have been taught to give of their substance, and not only for their own neighborhood, but for the benefit of regions yet unenlightened. So that the solution has really begun of the problem which is not only most important, but most difficult as well, how to make missions self-supporting, self-managing, and self-propagating. No doubt a hundred years hence will be found completely equipped and in full operation a Chinese Church, a Church Japanese,

Korean, African, etc.; not American or British, or Continental, but each one wearing the peculiar type of the nationality of which it is composed. And may God speed the day!

In taking a final glance at the mission world as it was during the first decade of the nineteenth century a statistical table composed of pertinent dates may not be devoid of interest and value. As preliminary facts let us recall that in the year 1800 Henry Martyn was nineteen years of age, Robert Morrison was eighteen, Samuel J. Mills seventeen, Adoniram Judson twelve, Harriet Newell seven, Robert Moffat five, and John Williams but four.

1800	Carey's first convert baptized.
1802	Marcus Whitman born.
1803	Louisiana purchased.
1804	British and Foreign Bible Society.
1804	Lewis and Clark expedition.
1805	Henry Martyn sails for India.
1805	William Lloyd Garrison born.
1806	British capture Cape Colony.
1806	Mungo Park killed on the Niger.
1806	Alexander Duff born.
1806	Danish-Halle Mission Centennial.
1807	Morrison sails for China.
1807	Trial trip of Fulton's steamboat.
1808	Sydney Smith's anti-mission screed
1808	Andover Seminary founded.
1808	Zeisberger dies at Goshen, O.
1809	Buchanan's Star in the East.
1813	David Livingstone born.
1841	Henry M. Stanley born.

EVOLUTION IN MISSIONS

BY REV. DAVID GILMORE, BURMA
Missionary of the American Baptist Missionary Union

The law of evolution holds good in the realm of social as well as natural science. Great and complex social organisms evolve from small and simple beginnings. The same thing holds true in religious history and in the domain of missions. Modern missions have attained to a magnitude, a diversity, a complexity, which seem at first sight seriously at variance with the apostolic beginnings. Many a Christian heart is troubled by this. It can not see the college—it can not see the hospital—it can not see the mission press and the industrial plant—in the great commission. It is true that Christ enjoined on the Church and the apostles practised but one type of missionary work, direct evangelism. It is also true that the Church of this day is expending its energy in many and various types of missionary work. But if it can be shown, and in so far as it can be shown, that these many and various types have originated in a natural and inevitable evolution from the one simple and primitive type, the Church will be justified in employing them.

The missionary who puts his plow into virgin soil, who begins work in an entirely unevangelized country, has a simple task. Not an easy one, necessarily. His task may, and indeed will, present great difficulty. But it will have little complexity. The missionary has one thing to do and he knows what that one thing is—to make known the Gospel to the heathen and to induce them to accept it if he can. At this stage of our evolution the missionary spends his time, as Paul did and as Jesus did, in proclaiming the glad tidings with his own lips. This is the evangelistic type, the first type of missionary work—first in time, first also in importance, and in its right to

dominate and shape the whole field of missionary operations.

But as time passes on, the missionary's proclamation of the Gospel is fruitful. Converts are gathered in. As a certain experienced and devoted missionary once said: "When you baptize your first convert your troubles begin." He meant by this somewhat startling statement that the accession of converts imposes upon the missionary an entirely new range of duties, onerous, complicated, perplexing, and often distressing. The missionary is not responsible for the ethics of heathen; he is responsible for the ethics of Christians. As soon as there are Christians on his field the missionary confronts the duty of teaching them how to live the Christian life, individually and also corporately. They must be organized into a church and trained to carry on the life and work of a church. The missionary, who has been an evangelist, wakes up some morning and finds himself a pastor, with all a pastor's cares, and joys, and sorrows. And this pastoral type of work inevitably broadens out into something larger, yet akin. Believers grow too numerous to be comprised in one local church and are too widely scattered to meet for worship in one place with any regularity. Churches multiply; and the missionary, who has been pastor of one church, is now pastor of many churches. This will not do. A single man—even a missionary—can not discharge the duties of a pastor satisfactorily to more than two or three churches. So native pastors are set over the local churches. Yet the missionary of necessity retains some relation to the whole, some watchful care over every church; and what now has he become?—a general superintendent? a presiding elder? a bishop? If the term could be stripped of its historic and ecclesiastical connotations, and retain only its etymological sense, I would say that he has become an *episcopos*.

We have, then, in full development a second type of missionary work, the pastoral and supervisional. In the etymological sense, again, it is episcopal work. In good old Anglo-Saxon, it is a work of overseeing. It involves travel among the churches, familiarity with their condition and with their needs, advice, restraint, encouragement, comfort, stimulus, rebuke. In it all the missionary has a triune aim.

He aims to make the native churches self-supporting—to get them to the point where they can and will support their pastors, build and maintain their church edifices, and in general provide for the expenses of their local church life and work.

He aims to make the native churches self-directing—to get them to rely less and less on the missionary and more and more on the pastor, the Bible, the Spirit, for leadership in their church affairs. When self-support is attained self-direction comes easy. He who pays the fiddler is proverbially ready to call the tune.

The missionary aims to make the native church self-extending. It is not enough that the native church provide evangelists for the missionary to pay; it is not enough that it provide money with which to pay evangelists. The missionary wants to see the native church providing

not only men and money, but management. He wants to see it shouldering responsibility for the evangelization of the land in which it exists.

This second form of missionary work, call it the supervisional type or what you will, is evidently a necessary evolution from the first or evangelistic type. So necessary is it that it had appeared even in the days of the apostles. For what is commonly referred to as evangelistic type of mission work, the type which I have said was inculcated by Jesus and practised by the apostles, is seen on closer analysis to contain within itself two distinguishable types, the directly evangelistic type and the supervisional type. The latter springs necessarily out of the former; and this fact would alone be sufficient to justify it were any justification needed. Not only so, but this evolutionary relation should give character to the supervisional work. The missionary trains and fosters churches that he may make them evangelistic forces. When the work of caring for the churches is divorced from the evangelistic spirit dry rot has set in.

Now, admitting that this work of caring for the native churches is justified, as a natural and necessary outgrowth of evangelistic work in the stricter sense, and is justified also by the example of the apostles and by the command of the Master, it must carry with it the justification of whatever instrumentalities experience shows to be necessary for its successful prosecution. And experience never fails to show that education, of some sort, to some extent, is necessary in the building up of a Christian church in heathen lands. It is instructive to observe missions and missionaries, beginning with a decided prejudice against educational work, forced by the logic of the situation to embark upon educational work just as soon as they have a Christian community under their care. And it is sadly instructive to see, as we sometimes do see, the young people of a church slip away from that church because a missionary, in his blindness to the logic of events, refuses to provide such educational facilities as the needs of the Christian community under his care plainly indicate. When the missionary's converts are utterly illiterate, as is often the case, and destitute of opportunities even for learning to read, the missionary is forced to see to it that some schools are established among them. Equally plain, one would think, is the duty of establishing Christian schools when there are indeed schools which the children of the church might attend, but schools where they will be indoctrinated in heathen beliefs, expected to join in heathen worship and surrounded by a heathen atmosphere. Nor is the situation much better where schools already in existence are nominally neutral in religion, but really agnostic or atheistic in their tone and influence.

The young people of our native Christian communities are going to be educated. That is sure. We can not prevent it, nor do we wish to. It is for the missionary so to provide that they may be educated in a way that will bind them to Christ and the Church—not alienate them.

Moreover, the development of an independent native church, toward

which every missionary worthy of the name is striving, presupposes the existence of a body of native pastors and teachers able to take a constantly increasing share in the leadership and responsibility. Such men need training in general intelligence, in biblical knowledge, in homiletics and pastoral theology.

Enough has been said to show that educational work is an evolutionary development of the primary purpose of mission work and is necessary to the complete attainment of that purpose. The right of education to a place in missionary operations has been vindicated. But a consideration of education as an evolutionary development will do more than vindicate its place in mission work, it will indicate its place. It will show under what circumstances educational missions are justifiable, under what circumstances they will yield satisfactory results.

The mission school of any grade is justifiable when it is an evolution from evangelism, when it comes naturally into being in the development of missionary work. It is not justifiable when it is introduced in advance of its natural place. The school should follow and never precede or take the place of the evangelist. When mission schools have been established to meet the educational needs of Christian communities they have generally proved satisfactory from the missionary point of view. When mission schools have been established in advance of the needs of a Christian community, in the hope that they might effect the evangelization of the heathen, they have generally proved disappointing from the missionary point of view, however successful they may be in the purely educational point of view.

We have now traced the development of all the principal forms of missionary work. It remains briefly to indicate that of certain special forms.

Medical missions can cite the example of Christ Himself. It is inevitable that a missionary laboring among an uncivilized or semi-civilized people should find occasion to give them the benefit of his superior medical knowledge. Such service soon demonstrates its value, not merely in gaining for the missionary the good will of the people to whom he seeks to minister, but in helping them to realize that the spirit of Christianity is love. It is hard for them to see this; mere preaching will not show it. But when the missionary brings relief to their sick bodies they believe in his love for them and they begin to see what Christianity really means. The medical work of missionaries devoid of medical training demonstrates two things—the high value of medical missionary work and the need of regularly trained physicians properly to do it. Systematic medical missions are thus a natural development.

Literary work arises out of each of the three main branches of missionary work. The evangelizing missionary wants tracts to supplement and reinforce the oral preaching. The missionary charged with the upbuilding of the churches wants Bibles, hymn-books, devotional literature, religious periodicals, lesson leaflets. In apostolic times we see in the epistles how naturally the use of the pen enters into the work of oversight and training. And when the missionary

is engaged in educational work he finds further need for the pen in the preparation of text-books; for the mission will have to supply all its own needs in sacred studies and a certain part of its needs in general learning.

Industrial work springs out of the endeavor to build up self-supporting churches on fields where the people have inadequate means of livelihood. You can not build up a self-supporting church out of converts who are not self-supporting. Church members who provide for the support of their own families with the greatest difficulty, or not at all, can not well provide for the support of the ministry, of public worship, of evangelistic effort. Hopeless poverty is not favorable to the development of Christian character or church life; and where such poverty is general among a missionary's converts he finds it advisable to undertake industrial education with a view to giving the people better means of livelihood.

All these types of work flow out of evangelism. They also flow back into evangelism. As a matter of fact, the direct evangelistic work is greater in amount and better in quality because of the work of oversight, of education, the literary, medical and industrial work. They are all justified by evangelism, the source from which they spring, the end to which they tend.

MISSIONARY METHODS FOR THE SUNDAY-SCHOOL

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Two men were engaged in a very interesting conversation.

"Do you frequently read your Bible?" asked one.

"Not often," was the reply; "it shows me too clearly that I do not love the Lord."

"I read the Bible," said his companion, "because it makes me know that God loves me."

"The love of Christ" is the proper missionary incentive. We do not teach Sunday-school pupils to have an interest in non-Christian people first of all because of the ignorance and need of those people, but because the Lord loves all mankind, and millions of men do not know Him. The familiar Scripture, "We love Him because He first loved us," has been corrected in the revised versions. Man's love which is inspired by God's love is limitless. "We love because He first loved us" —love Him and everything of His creation.

With such an incentive to missionary service the first step to be taken in the Sunday-school is the organization of a Sunday-school Missionary Society. The Methodist Episcopal Church has a form of constitution which has proven very satisfactory, enabling that Church to achieve success in this department of missionary activity. With adaptations this constitution, given herewith, may serve as a model for any Sunday-school:

ARTICLE I. This society shall be called the Missionary Society of the ——— Methodist Sunday-school, and shall be auxiliary to the Missionary Society of the Methodist Episcopal Church.

ART. II. The object of this society shall

be to promote in all practical ways the interests of the missionary cause within the bounds of this school.

Art. III. All members of this school shall be members of this society.

Art. IV. The officers of the society shall be a President, Vice-President, Secretary, and Treasurer, who shall together constitute the Board of Managers, to be elected annually by the Sunday-school Board on the ——— of ———.

Art. V. A part of the session of the school on the first Sunday of every month shall be set apart for missionary exercises and the reception of gifts for the cause of missions; and it shall be the duty of the Board of Managers to provide for such exercises, varying the program from month to month in such a way as to actively engage as many of the school as possible in acquiring and supplying information and inspiration on missionary topics. The managers shall also devise and set in vigorous operation whatever schemes they can, such as mite-boxes, collection cards, occasional missionary concerts, or sales, etc., for increasing the missionary contributions of the school.

Art. VI. The President shall preside during that part of the school time which is devoted to missions; the Secretary shall read at each monthly meeting a report of the previous meeting. The Treasurer shall hold the funds raised by the society and pay them to the Missionary Society of the Methodist Episcopal Church. The President, Secretary and Treasurer shall make a semi-annual report to the society on the first Sundays of April and October.

Art. VII. Vacancies in the offices may be filled at any regular or special meeting of the Sunday-school Board.

Art. VIII. This constitution shall not be altered except by vote of two-thirds of all the members of the Sunday-school Board, at a meeting called for that purpose.

Programs for the monthly exercises at the Sunday-school hour, lasting about fifteen minutes, demand attention next. Once this was a difficult matter. Not so now. Material enough is now at command for excellence and variety, so that the alert committee may decree, "That which has been shall not appear again." Besides the missionary books and periodicals of our day, there are numerous and various special helps, obtainable through the general missionary office of any of the denominations.

A missionary map of the world, seven by fourteen feet, in colors, can be had for three dollars, or a set of seven paper maps of good size for less than one dollar. The latest thing is the stencil maps for chalk talks by even persons whose crayon has no cunning. Beautiful study pictures for class work are now provided in sets. Or it is possible for a teacher to clip a good many useful ones from periodicals. A number of hand-books on effective missionary methods, giving charts, drawings, journeys, and other program suggestions are being produced by the present-day press. Letters from missionaries in the field are useful features of a program, but other "readings" should generally be ruled out. Young folks want things told and not read to them Besides, if facts are studied until they can be recited or related, at least one person, the one who has mastered them, is greatly benefited. Not enough attention is given to early committing to memory, especially if one accepts the teaching of that excellent book by Koons, "The Child's Religious Life," that the memory can best be developed before the age of eleven years.

In the preparing of programs, either for the Sunday-school hour or for the occasional Sunday evening missionary concert, a few should not be favored. All members should be

given something to do sooner or later; for their own good urged, almost compelled, if necessary. Also, definiteness is always to be desired. Two methods in definiteness may be suggested: At the opening of each year assign to each class a missionary field for study for one year. Class No. 3 has Japan. Occasionally in regular session the teacher may ask for latest missionary news from Japan. The entire program of some day may be left to this class. On another day the entire time may be given to general, conversational reports by members of different classes from countries represented. Or a class may assume the support of a missionary, teacher or Bible woman at an outlay of $15.00, $30.00, or more, for the year. This definitely attaches the interest of each member of the class to the location of the class missionary.

The library is undervalued as a factor in Sunday-school instruction. New books should be added, not many at once, but a few at regular intervals, and some of them should be missionary. There are excellent publications now to select from, and the missionary committee should be permitted to name some of the books to be procured. One of the committee may be assigned to the work of seeing that these books are kept in circulation. He may say to a boy who has little love for reading: "Here is a book I would like to have you read for me and then tell me what in it you most enjoy, and if you think other boys of your age would like it." One very successful librarian has a blank form which he uses in securing youthful opinions of books which in many cases would not be read except with the thought of helping or pleasing him. By patience and perseverance the missionary books can be kept from being dust-accumulators on the shelves of the library.

And now about the offering. This is the superintendent's opportunity. Much depends upon the smile radiating his face, and the enthusiastic and expectant tone of voice with which he announces on the proper day, monthly, "Next Sunday is Missionary Day," and again, "To-day is Missionary Sunday." By various objective devices the record of gifts should be kept before the school, one month and one year being compared with another and with the present. Among the lessons to be learned by the youth, before family demands are upon him, is the joy of generous giving.

DO FOREIGN MISSIONS PAY?

An enterprising preacher in Kansas has been giving a series of missionary lectures as follows:

Missions and Exploration.
Missions and Translations.
Missions and Commerce.
Missions and Education
Missions and Medicine.
Missions and International Relations.
Missions and Family Life.
Missions and the Home Church.
Missions and Martyrdom.
Missions and Obedience.

The working up and delivering of such a series of addresses would mark an epoch in a preacher's career. There are plenty of books to help a man in such an undertaking.

AN AFRICAN'S WORK FOR AFRICA*

BY REV. WILLIAM H. SHEPPARD, IBANJ, KONGO STATE

After a time old King Lukenga died, and was succeeded by another Lukenga of a different dynasty. It is the custom for a new king to kill all the sons of the old one, so that he may feel secure on his throne. He succeeded in murdering seven; and then, remembering that I was one of the first Lukenga's sons, he sent to Ibanj, our new station among the Bakuba, messengers armed with poisonous arrows, with orders to shoot me. They came, and I heard they were there, but they went away without carrying out the king's orders. I never saw them. Then he sent a messenger with one of his scepters to ask me to come to his village because he wanted to see me. I set out with my people and traveled on foot the one hundred and fifty miles. It took us ten days. King Lukenga sat on the plain outside of the village, with as many as three hundred people around him.

"You have come," he said.

"I have come," I answered.

"I am glad you have come," he said.

"I am glad to be here," I replied.

He asked me to go into the village, and I went to a house which he had made ready for me. Later he sent me food—chickens, ducks, and corn—and the messenger said: "Here is some food for you and your people; when it is late to-night come and *come alone* to the king's palace." I determined to go. At midnight a man came and said, "King Lukenga is calling for you," so I went into the presence of Lukenga. We sat down, turned face to face, folded our legs, and began talking.

"Do you not know," he said, "that it is the custom when the crown passes from one family to another to murder all the sons of the old king? Were you not told that you were to be shot with poisonous arrows?"

I answered that I had heard it, but did not believe it.

"It is true," the king said. And he added: "Can we settle this thing now?"

"I hope so," I said, and I could see murder in his eyes.

The king called for a man, who brought a small pouch of leopard skin. The king called another man and asked him for a banana leaf. He put it over the fire to make it pliable. Then he took some strong medicine out of the leopard skin and put it into the banana leaf. After sitting awhile he had it tied up and gave it to a servant, telling him to throw it into the Lingadi River.

"Do you see that?" said the king.

"Yes," I replied.

"It has gone into the Lingadi," said the king, "from that to the Ligadi, then to the N'gala. I can not call it back, and it will not come back. Just so everything is gone that was between us which I had in my heart against you. Now, what are *you* going to do?"

"I don't know your custom," I replied, "but we have a custom of praying, and if you will allow me I will kneel here on the mat with you and pray."

After prayers we went to our houses, and a week later I returned to Ibanj.

Since then I have had an experience with the Zapo-Zaps, a cannibal tribe, perhaps the lowest in Africa, which gives some idea of the horrors which are being perpetrated in the Dark Continent, with, I am sorry to say, the encouragement of a so-called civilized nation. This tribe is in the pay of the Belgian state officers, to collect the tribute of rubber from the people of the various districts, and, in carrying out their orders, adds to the natural depravity of savage ignorance the cruelty of

* Condensed from *The Southern Workman*.

civilized (?) greed. When we were at Ibanj a native came over from Pianga and said:

"The Zapo-Zaps, the cannibals, have come down and are catching our people and murdering them inside the stockade, and we have come to ask you to help us drive them out."

"Who is leading them?"

"Malumba N'kusa leads them."

He is a man who, with his eyebrows shaved off, and his eyelashes pulled out, can yet look at the sun at midday without winking; his teeth are filed off to a sharp point; he wears little clothing, is very tall, and has a very long neck. He is a most repulsive looking man, and is an exceedingly swift runner.

"If Malumba N'kusa is leading them," I said, "there is no use of my going. He will never hear me. I have heard a great deal of Malumba N'kusa. Go back and tell your friends I can not come."

But they came again, bringing goats and chickens and other things. They said their friends had sent these presents, saying:

"Long ago you were over in our country. You said you loved us. Now we are in trouble. Will you not help us out of this trouble?"

I asked them to sit down, and then said:

"Now, if I leave the station something may happen to it while I am gone. When I pass through your country the people may take me for an enemy and murder me. When I reach the plain of the Zapo-Zaps it is nothing but murder. It is just as if I were to take a rope and go out behind the house and hang myself to that tree. Go back and tell your friends I can not come. There is no use in exposing myself in that way and tempting Providence."

We were sitting on the porch one day shortly after this, when a native called out, saying that a man was in sight, running, coming in our direction. "Yes, and he is coming from Luebo," I said. He had a letter in a piece of bamboo; he was running fast and the perspiration was running from him. We wondered what had happened at Luebo. He handed me the letter. It was signed by Morrison, Bass, and another missionary.

"Dear Brother Sheppard," it read, "we hear of atrocities being committed in the Pianga country by the Zapo-Zaps. We commission you immediately on receipt of this letter to go over and stop the raid."

These were orders. I had to go; there was nothing else to do. I called to one of the boys and said: "Run and quickly make the church bell ring out." We had taught the natives that when the bell rang outside of the regular hours for church services they should come and come quickly, that there was a fight or a fire and every one must come. They came, and I called out: "Fall in line!" So they fell in line, five or six hundred of them. I said to them:

"You remember we have heard that there is trouble going on in the Pianga country, how the Zapo-Zaps have made a stockade and are killing all the people. We have just received a letter from Luebo that we must go there and stop the raid. You who are willing to go, stand in line. You who are not willing, go to your homes."

I looked away for a moment, and when I looked up everybody had gone! To tell the truth, I wanted to join them, for I did not want to go to Pianga at all. But I was compelled to go, so I went around and got eleven men to follow me. We knew the way to Pianga, for we had been there before. After three hours' march up hill, and across plains and creeks, we came to the first village, which was deserted. The next village was also deserted and the next. At one of these villages we called into the forest. We heard voices, and called again. Then the voices came nearer, for they knew we were friends. A man came

out and said that many of his people were in the forest. He brought out a man whose hand had been shot to pieces. He was in the stockade when the shooting began, but he had leaped the stockade. We tied up his hand and sent him back into the forest. On we went to the next village, and on and on. During the night we called out into the forest and heard voices of men crying aloud all that night. Next morning five men cried out. We said: "Give us a guide, to show us exactly where Malumba N'kusa is."

They gave us a guide, and we started on again. We were passing through a village when a native called my attention to a house, against which we saw the form of a poor woman leaning. She had been murdered and her flesh carved off. On we journeyed. At one village we sat down and lunched. We thought, when this forest is finished we shall be on the plain of the Zapo-Zaps, the cannibals. We started out, but suddenly we heard a call and saw eighteen cannibals looking for fresh people to kill. We had no time to jump into the forest. I called out: "Sheppard! Sheppard! don't shoot." One turned and said: "Stop!" They stopped. When I got my breath, I said: "Stop a moment. Is this the way you hunt animals? You don't know whether we are friends or enemies." A man stretched out his hand. This man was Chembamba, whose life I had saved two years before. For this kindness he remembered me and stopped his men, or we should have been shot at once. If we had turned our backs we should have been shot down at once.

"How many Zapo-Zaps are there?" I asked.

"Seven hundred," he answered.

"Have they all guns?"

"Yes, they are all armed with guns."

"Guide me to Malumba N'kusa. Tell him we are come not to fight, but simply to talk."

We started for Malumba N'kusa, and Chembamba and another man went on before. As we looked back we saw that the village we had left was on fire.

Away through the forest we journeyed, and when we came to the plain we saw a stockade, from which men were coming out of a trap-door. The Zapo-Zaps ran in every direction like so many ants, and started toward us, beginning to shoot. There over the plain they were coming, leaping, screaming, and shooting.

"Stand still, all of you!" I shouted, but on they came, and the one who was leading then called out:

"*Moya*" (a salutation).

"Sheppard!" I replied.

"Live!" he said.

"You also live," I answered.

Then he came up and said: "How do you do?"

Twenty-five of them said, "How do you do?" The others never reached us, for they started back to the stockade. We stood there, for they had not asked us to come up. Then we saw the chief coming out, and when he reached us he greeted us and said: "Come, come to the camp."

We started on, and I said: "I see some dead bodies on the plain. I notice men with their heads off."

"Some one has taken a fancy to them," he remarked. "They have taken their skulls to rub their tobacco with."

"There is a right hand off that one."

"Yes, you will see that when you are in the camp."

"The flesh is carved off!"

"Yes, they are eating it here in camp."

So we walked on to the small trap-door. We crawled on our hands and knees, and the others followed. One of the first things that Malumba N'kusa pointed out was the heart of a man, very black, with Malumba N'kusa's spear through it and his native medicine sprinkled around it.

He said it was the heart of N'funfu, whom I had known very well. He had been a friend to us, and had offered us hospitality.

On we walked, and saw flesh on pieces of bamboo around the fire to dry for future use. We spent two days inside the camp, and counted three hundred skeletons of people that they had murdered and eaten. N'kusa said there were sixty-two women in the upper part of the camp. As soon as they saw me they knew me, and held up their heads. I had a talk with Malumba N'kusa, but he would not let them go.

"At least," I said, "you are not going to hurt these women. You will not kill them, surely."

"No, not now, anyhow. The people had plenty of flesh."

At last we said to the chief:

"Now we have spent two days here and we want to go home."

"Very well," he answered, and the trap-door was lifted up, and we started out. It took us two days to get there. We reached home in one day.

Two fast runners went to Luebo. The missionaries wrote up our report, in which we requested the release of the women, and sent it to the Belgian state post, one hundred and fifty miles away. The runners gave it to the state officer who, as soon as he received the letter, called a man to blow the bugle. The soldiers fell into line and marched down to Pianga, caught Malumba N'kusa and his seven hundred people, and rescued the sixty women, and they were sent home into their own country. Malumba N'kusa was put in chains, and as the chains went around him and they put a strong lock on him, said: "You sent me to do this, and yet you have put me in chains!" With our own hands, while we were in this camp, we picked up eighty-one right hands and put them in baskets. These were to have been carried up also to the state post to show how many of the natives had failed to bring in the rubber required by the state.

This story shows how much these Zapo-Zaps need the Gospel. When we first landed in Luebo not a soul had ever head a word of it. All these centuries their fathers had died without knowing anything about the Lord Jesus Christ coming into the world to seek and save the lost.

Remembering the day when we landed for the first time at Luebo, twelve hundred miles from the coast, in a country where the natives had never seen a book, had never heard a hymn, had never seen a missionary and had never heard of Christ—remembering that time and realizing that now the Lord's Kingdom has spread east and west, and north and south for hundreds of miles and through divers tribes, and that His name is praised throughout the Kassai, we can say with grateful hearts: "Behold, what God hath wrought!"

What changes have come since we were sent out there! First, there are three thousand members of the church in Luebo alone. These have, most of them, been brought up in our school there. We have teachers from Fisk, Talladega, Tuscaloosa, and other schools in the United States, and they have given the natives an intelligent knowledge of Christ and the plan of salvation.

The First Converts

Four years of hard work passed away without a single convert. We had longed and prayed for a soul—"O, Lord! give us one soul, our faith is so weak, that we may see some visible sign of Thy favor." Soon five young men came to us crying that they had renounced their idols and believed in the Lord Jesus Christ as their personal Savior. We were indeed happy. These were carefully instructed and trained, and after some months, when we felt sure of them and had seen evidence of their changed lives, we received

them into the Church. At once these five started out as missionaries of Jesus, and preached the Gospel to their brethren. The first sign of the new life you see is that they are eager to go and tell the good news to others and bring them into the fold. They hold their family prayers daily, almost without an exception. The head of the family holds family worship morning and night. A great number of these converts have gone far away and established churches and schools—and this without pay from the mission.

The converts are tried and true; they know the Scriptures and can read them for themselves. They must know the catechism, questions and answers perfectly. We have hymns printed which they learn and can sing without trouble. But that is not all. Fifty native evangelists have been educated in our school and now have their stations, where they are preaching the Gospel to their brethren. We believe this is the plan that the Master would have us carry out: Educate the natives and send them out to preach to the others. They are quick on the road, do not need a long caravan to go with them; they speak the language fluently, and know the trails. We have in Luebo to-day over a thousand in the school—men, women, and children—taught not only by the missionaries, but by native teachers.

At Ibanj, where we had a great deal of trouble in the early days, we now have five hundred children in school. We have native teachers there also, as well as teachers from America, a large Sunday-school, and a church of one thousand members. People come in flocks to attend the services. Before service they have brief prayers in their homes. In the way of translations, we have not only hymn-books and the Scriptures, but text-books used in our schools — arithmetics, geographies, and reading books. Some of these are printed by the natives, and several who were once cannibals are now assisting in this work. Twenty-five evangelists have gone from Ibanj station and established themselves in different parts of the country. Even at Lukenga's capital there are four evangelists who are preaching and teaching school, supported by the king himself.

CONDITION AND NEEDS OF RUSSIAN WOMEN STUDENTS*

BY A RUSSIAN WOMAN STUDENT

"The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—St. John v : 25.

Truly the time has come when all men are hearing an inward voice—the spirit of man is awakening. Everywhere men are seeking God, and many are almost involuntarily uttering the cry, O God, where art Thou?

Among us women students, too, there is the same awakening and desire. From all parts of Russia, from small towns and country villages, women students are streaming into St. Petersburg to enter different places of learning, and the "Cours Supérieurs."† Many of them spend their last "kopeck" for the journey and hope to earn their living in St. Petersburg, either by giving lessons or in some other way. Every one of us enters this place hoping to find something high, real, and noble—to discover the meaning and purpose of life. We finish our school life with an awakened but unsatisfied

* Written and translated for *The Students' Movement* (London).

† Women were not admitted to the university until last year. Equivalent educational facilities have been provided for them by private committees, and the diplomas given by these "Cours" are recognized everyhwere.

mind and spirit, and we hunger after a food which will satisfy us. Many of us hope to find this food in our higher education, and expect from our professors little less than wonders.

During the early days of our life here, some of us who have only succeeded in coming after a struggle against family opinion, or against adverse material circumstances, feel that we have reached a quiet haven from whence we look out on unexplored horizons of knowledge, of truth, and of the purpose of life. Then begins our growth in knowledge. The most gifted ones, who are conscious of their utter ignorance and throw themselves into science, read and study with their professors or in private circles. Others who are unfit for such work, take up politics. Others still, enjoying freedom unknown to them in their provincial homes, throw themselves into new excitements and pleasures, going to theaters, balls, and other amusements. But, different as are the ways in which women students are seeking, their goal is the same—to find the purpose of life.

Many would perhaps say that interest in spiritual things does not exist now, having been lost in the more absorbing interest of politics. It is true, that since the attendance at divinity lectures has ceased to be obligatory, the theological lecture halls are empty, and the lecturers find no listeners. But this is because there are no "shepherds." It is a suggestive fact that in spite of the heat and excitement of the actual political struggle, works on philosophy, ethics, and morals are more in demand than any other class of books in our immense library. During the whole of the winter (1904-5), and during the autumn of last year (when the libraries were still open), I could not get a single book belonging to this branch of study; they were all out. If serious study has been done during these last years, it has been above all in philosophy or, in many cases, in the history of religions. Constantly little groups have been formed for a closer study of these questions, sometimes among students, sometimes with the help of professors.

But to a soul who has not found God, and does not stand firmly on the Rock, philosophy does no good. The professors, in stating the teachings of the different philosophical schools, exposing with mechanical precision the defects of philosophical thought, destroy for the majority of their students that little faith or hold on spiritual things that they possessed. One of our students was a girl whose family circumstances were very sad; lonely and in ill health, a seeking and a wavering soul. During the second year of her student life, a lecture on the Kant-La Place system of the creation of the world came under her notice. The terror of the senselessness of life, the problem, "Why do we live?" rose up before her, and crushed her down. "If I could only be a materialist," wrote she, "with what joy should I have solved the problem of life with one shot!" After a great struggle with herself, she decided to consult the Professor of Philosophy. "Please give me," she said, "a book which will conclusively prove to me the groundlessness of my belief in the immortality of the soul." "You ask me an impossibility," he replied with a smile: "neither its truth nor falsehood can be proved; do not trouble yourself with the question." These imprudent words produced such a storm in the girl, passing as she was through a crisis, that some years after, in utter despair, she ended her life by throwing herself into an abyss in Switzerland. There are many such cases.

We do not find among our professors those who will be our guides, and among our fellow students, too, we find the same emptiness. It is strange that those who suffer from

the same inner craving fear and distrust one another. The storm in the life of another has no interest for those in whom the same storm has only reached another phase. Those who are on a lower level of development are prevented from speaking to their elders by fear of being laughed at. Those who are on the same level do not approach one another, knowing that they have the same inner cravings, and the same ignorance. In contact with another unbelieving soul they fear to lose what they still possess. They fear to realize and give expression to their utter inner bankruptcy. In the circles or debating meetings they discuss with great heat and even with bitterness, but they only argue round and round the question without ever coming to the point. There seems no possibility of coming into such relations with one another as would make simple, straight speech, with open confidence and an affectionate understanding, possible.

When one sees all this, one feels that such a life is impossible, and that truth does not seem to exist anywhere; and a feeling of utter despair and a sense of the loneliness and meaningless of life comes over one.

Many of us come to the Cours Supérieurs with bruised faith and tottering ideals. Spiritual bankruptcy begins with many even during school-life. They have already put the great question of life, and come to a negative conclusion. The haunting, pressing question, "What is coming next?" is answered: the dreary existence, empty of real vitality and light, will go on until, perhaps, it ends on a barricade. These persons see no rational purpose in life, and go to the Cours Supérieurs, compelled by the mere *vis inertiæ*—because "you must live somehow." Their inner self is kept hidden away; they are embittered, and they trust no one. But in spite of this bare negation of life, as they understand it, perhaps these girls, more than any others, still hope, in spite of themselves, to find their agnosticism and dissatisfaction refuted. How often have I heard this said: "What is the purpose of life, when there is no truth binding for every one and no explanation of life? Christianity is only a partial representation of the truth, and it is already antiquated." And yet, directly after this denial, they will put to you the question, "How do you consider it?" and distrustfully, fearfully, yet with a lingering hope, the answer is expected.

At this time more than at any other we need people who will say, with full faith and assurance, "Yes, there is a God; I know it. He has revealed Himself in His Son. Study the Gospel—receive it without prejudice; and you will understand and believe, and your life will gain a new meaning and purpose." Many of us would listen to such words with great joy. Then will come the inevitable question: "Do Christians really fulfil the commands of Christ? Is it not all hypocrisy?" If God will show us people who really believe, many of us, owing to such a testimony, will receive, perhaps not all at once, but joyfully, the truth of God. Then the political struggle and all other things will take a second place, because all these things are only as opiates by which men seek to forget the great question, "Where is God?" It is felt by every one—even by the extreme radicals.

During last winter some people decided to organize a Christian circle—only without Christ. I was at the first meeting. There were not many people, because the meeting was a private one, but there were men and women students there. There was a good deal of talking, but all was the rediscussion of the great problem of life, the problem of the existence of God. Again you heard phrases such as "leaving aside the question of the divinity of Christ," or "leaving the fundamental questions open,"

etc. At last an old country schoolmaster rose, and asked to be allowed to speak. "Gentlemen," said he, "we have met here, intending to help others, to enlighten our people. But how? We are willing to write articles and addresses when so many of our brethren are dying of hunger. Can we say that 'we love our neighbor as ourselves?' Christ could teach others because He Himself, by His whole life and His death on the Cross, showed what it meant to live for others. But what do we do?" From every side young and old clustered round this country schoolmaster, asking, "Tell us, tell us what to do!" He rose once more. "Long ago, when I was a young man, I read the Gospels. I bowed before the light of this great teaching. But, finding that I could not follow it, I gave it up, and absorbed myself in the political struggle and in teaching the people. And what is the result? I am now an old man, and I have nothing. You ask me what is to be done? If you had asked me to arrange a school, or how to manage a political affair, I should know what to answer. But now I know nothing myself. I came here myself hoping to find some light." Before every one was the same riddle. What is to be done?

This riddle presents itself more and more sternly before many of our students, those present at that meeting and those who were not. Some one must waken in us the plaintive voice of conscience. We must pray that God may give light to them that sit in the shadow of death, and shine upon us who are standing in the twilight, so that we who hear His voice may listen with our hearts, and may live and become such servants of God, through whom "the sheep, not of this fold," may be brought in and be saved.

"THE SAVIOR OF KURDISTAN"*

Waist deep in the waters of the upper Tigris stood a poor Kurdish washerwoman, plying her vocation. Altho her pay was but a pittance, she wrought daily at her hard task for her own livelihood, the education of her bright little boy, and for charity. In winter, when blocks of ice from the streams in the Taurus Mountains came floating down the river, she still was there, laboring with strong arms and a stronger love.

The missionary from Kharput, making his annual visit, saw in his congregation a face that fascinated him. In it suffering and sorrow and hope and patience and passionate devotion seemed to have wrought their perfect work. At the close of the meeting he said to the native pastor, "Bring that woman to me."

In mean attire and trembling, the woman stood before him, holding with one hand her little boy. The missionary spoke Armenian; she understood the Kurdish. He addressed her through the native pastor.

"Mother, do you love Jesus?"

"I do," she said, "I do."

"How much would you give to Him?" asked the missionary.

"Oh, missionary," she cried, "I have nothing! Yet all I earn I give, saving only enough for food for this little boy and myself."

"Would you give your little boy?" he asked.

"He is my all—my life!" she cried.

"Think well of it to-night and pray," said the missionary. "I return to Kharput to-morrow."

And the widow went out, sobbing: "My only son, my Thomas!"

The remaining hours of the missionary's visit were very busy ones, and when the morning came and his horse was saddled, he had forgotten about Thomas. He reproached him-

* From *The Youth's Companion*.

self afterward, but it was true—he forgot. The journey was long. The mountain torrents were raging. The hills were full of brigands. There was so much of preparation for the journey, so much of necessary adjustment of the work of the mission, so much of admonition, direction and advice, that Thomas and his mother, with the wonderful light in her eyes, passed wholly from his mind. But just as he was about to start, the group of mission workers and converts who had assembled to bid him farewell divided to make room for her to approach him—and there was the mother and Thomas.

At the missionary's feet she laid the little bundle of clothing on which she had worked all night. She laid one hand on her boy's head, and with the other pointing upward, said two words: "Thomas—Christos." Then she went back to her lonely home. But not to a narrowed or mournful life; hers was the joy of one who had made the supreme sacrifice.

Thomas developed all those powers which the missionary had discerned in promise in his face, and had seen in full development in the face of his mother. He led his class. He advanced by leaps and bounds. He was valedictorian at his graduation. He pushed straight on in his Bible study, and when he graduated he went back to his old home, where the mother waited for him, and then far beyond into the Kurdish mountains to a town which, for its Christian faith in early ages, had been named Martyropolis. There he began anew the preaching of a Gospel that once made its followers faithful unto death, and they called him "The Prophet of Kurdistan."

The black year 1895 came round, and with it the awful massacres. Many thousand Christians gave their lives for their faith. Eight hundred of the members of the churches entered close to him perished. Twenty-seven teachers and preachers died at their posts; Thomas was shot and cruelly cut, and left for dead. With bleeding wounds and broken bones and a fractured skull they bore him fifteen hours' journey—two long days—to where he could have the protection of a British consul and the care of a European surgeon. And Thomas, against all probabilities, recovered.

Back he went into the mountains where he had worked before. He gathered the scattered, frightened Christians, and inspired them with new courage and hope. He protected the widows; he fed the orphans. He gave himself without fear or brought to hundreds of widows and fatigue to a work that brought new life to crushed and broken hearts. The sacrifice of his own mother bore its abundant fruit in the comfort he orphans, and they called him "The Savior in Kurdistan."

FIFTY YEARS' PROGRESS IN HARPUT*

BY DR. H. N. BARNUM

The missionary field which centers here is about one-third as large as all New England. The city itself is on a mountain 1,200 feet above a beautiful plain, with the Taurus Mountains opposite on the south. Harput has a population of nearly 20,000, the majority of whom are Turks. The surrounding population are mostly farmers, all living in villages. No city in Turkey is the center of so many Armenian villages, and most of them as large. Nearly thirty can be counted from different points of the city. We now occupy forty places as out-stations. Once

* Condensed from the *Missionary Herald* (Boston).

we occupied sixty, but some have been dropped, partly because there was not sufficient encouragement to continue the work, and partly from the lack of funds.

When I came to Harput, in 1859, there was but one small church; now there are twenty-five churches. No district in Turkey suffered as badly during the massacres ten years ago as this, altho the city of Urfa, where some 1,500 or 1,800 were burned in the Armenian church, had a larger single massacre than any other place in the country. Along with the massacres in this region, houses were burned, the people were stripped of all their property, thousands because they refused to renounce their faith, while some, to save their lives, became Mohammedans. Thousands have emigrated to America from this district and thousands more would be glad to go if the Turkish government would give them permission. The massacres and this emigration have had and still have a very depressing influence upon our work. After the massacres more than $300,000 came to us from other countries, and were distributed as relief to the sufferers. The majority of the people are still wretchedly poor, for there is very little business and very little chance to work. Yet in the midst of all their poverty the people practise great self-denial in the effort to support their churches and schools. For every dollar given through the American Board for this work the people pay two dollars. If there had been no massacres I think that nearly every church would now be self-supporting. Several of the churches already receive no aid from us.

There has been a great awakening in the matter of education. When we came here probably not more than one person in a hundred knew how to read. Female education was an unheard-of thing. Our first efforts were given largely to persuading everybody, men, women, and children, to learn to read, so that they might read the Bible for themselves. Young men were brought to the city and taught for several months, and then sent out to teach others. For five months during the winter the villagers were at comparative leisure, so they had time to learn about the truth. These young men taught school and preached, but during the summer months they were called in for more study. In this way the first preachers and pastors were prepared for their work, religious foundations were laid in the cities and villages of this field, schools were established, and a thirst for education was created. This movement has affected the whole Armenian community, and they have gradually developed a fairly good system of education, and to a degree it has also influenced the Turks.

Thirty-six years ago a Normal School was established for the sake of supplying better trained teachers for the outside schools. This school gradually broadened until it became the Male Department of Euphrates College. Female education has required more push, for it had great prejudice to overcome; but it has had steady growth, till now it has become very popular, and the college has a Female Department, altho it is not yet "coeducational." Formerly a woman was ashamed to confess that she knew how to read; now the blush comes to the cheek of the woman who says that she can not read.

All this has led to a great transformation in the homes of the people. If I were asked, What is the most marked proof of the success of the missionary work? I would point to the elevation of woman and the great change in the family life which has taken place around us. The condition of the Armenian women differed very little from that of their Turkish neighbors. Now it is delightful to see genuine family life among those who bear the Christian name. Will you not help us by your gifts and by your prayers?

EDITORIALS

THE WORK OF FAITH AT BRISTOL

The sixty-seventh annual report of this work strikes the keynote of praise. During the past year, with no direct appeals save to God, and solely in answer to prayer, the sum of £27,180 15*s.* 4*d.* have been sent for the support of the work. This makes the total amount, since Mr. Muller's death, £236,620, and the total from the commencement of the work, £1,611,560, or over $8,000,000. Nevertheless, the year has been one of constant trial of faith and the income for the orphans this year, with the balance in hand, at its beginning, exceeded the outgoing by nearly 250 pounds sterling, and exceeded that of the previous year by nearly 3,500 pounds sterling. Despite the fact that no large legacies have come in during the past twelve months, 184 orphans have been received this year and 158 provided with outfit and dismissed from the institution into homes or places of employment. The total number of deaths has been very small, only eight fatal cases having occurred, or, less than four per thousand, all due to tuberculosis. There has also been a gracious work of the Holy Spirit among the children, as indeed there has been almost from the beginning. Our readers must remember that this is emphatically a missionary institution; that the orphanage work, however large, has been but one branch of a fivefold service, the other four branches of which are: (1) The maintenance of Christian day schools in England and other countries. (2) There has been a wide circulation of the Word of God. Two millions of Bibles, or parts of the Word of God, have been circulated since 1834. (3) Then there is tract distribution. Over a million tracts and books have been gratuitously distributed the past year, and (4) missionary operations and 145 laborers have been assisted during the year in various lands. We feel that a work like this should have permanent notice in a Missionary Review. Quietly, humbly, prayerfully carried on, we know of no one institution founded by a single individual that has such a long, illustrious, and varied history, both of Christian service and of Christian witness. Mr. F. S. Arnot, of Garenganze fame, who undertook for a time the work of codirection with Mr. G. F. Bergin, has retired from the work after eight months' service, on the ground that his lack of business training unfits him for the grave responsibilities of the position. Meanwhile, Dr. George Bergin, formerly of China, is assisting his father and it is hoped that his health may prove sufficient to continue permanently in this relation.

A TIMELY GIFT FOR AFRICA

In January we had the pleasure of forwarding to Rev. Chas. E. Hurlburt, one of our correspondents in British East Africa, a Liverpool draft for $100 from a reader of the REVIEW. It may encourage other donors to see how singularly the Lord made use of this amount. Mr. Hurlburt writes under date of July 5:

> The draft came at a time of peculiar need, when funds were short and I know not how God would have supplied had He not seen fit to do it through this kind offering. Very humbly do we praise Him, while we thank heartily the donor for her part in the ministry. I had been back from America only a short time, accompanied by a new party of missionaries, and with the many expenses involved in the work was at my wits' end, and scanned my mail with the earnest prayer that the money might come. Opening our treasurer's letter, the need was not met. For an instant my heart stood almost still, then I repeated Phil. iv:19, and turned again to the work. Then I opened a letter in a strange hand, posted at Liverpool, England, containing *the duplicate draft,* sent by the banker. This met the need, and I praised God, not knowing who was the donor until I received your letter night before last. So God proves us and again shows His eternal faithfulness.

Now, about our work. This is an interdenominational mission, seeking to work to the one end of the evangelization of inland Africa, to plant a chain of stations, beginning about 300 miles inland and reaching away to the northwest, along a range, with some windings, of nearly a thousand miles, to the Nile, through a high and comparatively healthful section of Africa, thickly populated by tribes who have never yet heard the Gospel. It is our thought to have a central station here at Kijabe, where converts from the other stations shall be sent to receive a thorough industrial education, such as will fit them for honest, useful Christian citizenship. From among these converts we hope many may be found who can be used of God as native evangelists, making each station occupied by white missionaries a center from which shall be sent these native workers, to evangelize and organize native churches, in a circle about the central station. Five of these central stations have already been opened, two more are being opened this month, and we trust two more may be opened before the close of this year.

A small beginning has been made in the industrial school. Land has been purchased from the government, and one man, with his wife and children, is expected at the coast the middle of this month to help in this work. We are praying that the equipment for this industrial school, including tools, machinery, etc., may be provided in the near future. We also hope to have, at this central station, a school for our missionaries' children. The altitude here is over 7,000 feet, and the weather so cool and agreeable that they can live here as well as in any part of the United States. A beginning has been made in this school; our own children have been taught, and after the first of August those of two or three other families will be included. There is no Protestant school for missionaries' children in British East Africa, and we have been asked many times to provide such a place. We trust this may also be a part of God's plan for our work. Two native converts are now studying in preparation for evangelistic work, and three more expect to begin by the first of August.

Our working force now numbers 24, while 13 more workers are due to reach us by the middle of August, and another party are planning to leave New York the first week in September. In addition to the above work, we have a little group of native orphans, part of whom were taken in the famine of 1899, and others have been entrusted to us by parents or guardians since. The sub-commissioner of this province told me not long ago that he would send us all the children we would take, in companies of from 15 to 25, provided we would erect buildings and secure teachers for their industrial training. This is perhaps the sorest need outside of the actual preaching of the Gospel. In this whole country there is not a real industrial school, tho the Roman Catholic mission at Kilmanjaro are doing something along this line. We have 23 with us at present, and have about reached the limit of our capacity, keeping several of these now in our own homes. Many of our converts have come from these native boys and girls who have been in the closest relationship with us, and we trust that a little later a number of them will prove useful native evangelists.

Never have we known such fearful satanic opposition as just now. Young men who have professed their faith in Jesus Christ have been cursed, threatened with beating, some have actually been struck, others tormented by near relatives in every conceivable way, and yet most of them are holding true to God. Two who had made some profession, but whom we had never felt were sincere enough to be recognized as Christians, have left us, *i.e.,* going away from the mission station, but one of them comes every morning at 7 o'clock to attend the daily Gospel meeting, and seems much moved by the Spirit of God. Polygamy is the curse which stands between them and the things of Christ. Recently two young men, who had absented themselves from the mission and the meetings because they did not want to yield to the claims of Christ, have been constrained to come back and openly, humbly confess Him, stating that they had been filled with unrest and could find no joy or peace, and now they see that it was God seeking to draw them to Him. These and many other things seem to indicate that God is endeavoring to bring to us a taste of the blessing which He is showering upon so many parts of the world. Of course, with the tide which seems to be increasing somewhat, a number come out of mere worldly interests, but there are so many who are manifestly led and blessed of God that our hearts are filled with joy and eager hope for a mighty manifestation of His grace.

A GIFT FOR THE LORD

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give you five pounds, Andrew, seeing it is you." Fuller handed it back. "I will take nothing," he said, "seeing it is I." The man saw the point, and replied: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus!"

If there be among you a poor man of one of thy brethren. . . . Thou shalt open thine hand wide unto thy brother, to thy door, and to thy needy in thy land. —Deut. xv. 7, 11.

GENERAL MISSIONARY INTELLIGENCE

MOHAMMEDAN COUNTRIES

The Vast Proportions of Islam

Little does the average Christian apprehend the territorial extent to which Mohammedanism has attained, or the prodigious numbers of its adherents. From the Atlantic on the west it holds a prominent place through two continents, across 125 degrees of longitude, or some 7,000 miles, to Malaysia. A conservative estimate puts the number of Moslems at 200,000,000, divided roughly as follows: India, 68,000,000; Africa, 58,000,000; China, 20,000,000; Turkish Empire, 18,000,000; Malaysia (Java and Sumatra), 30,000,000; Russia, 15,000,000; and Persia, 8,000,000. That is, about one-seventh of the earth's land surface feels the blighting effect of the teaching of the "Prophet" of Arabia, and also one seventh of the population of the globe. No doubt, in Islam Christianity finds its sturdiest foe.

A Moslem on the Outlook for Islam

A very interesting letter on "The Sultan and the Pan-Islamic Movement," written by a nephew of Abdul Hamid, appeared recently in the London *Times*. The writer foreshadows a brighter future for the Turkish Empire. Education is rapidly spreading among the younger population of the towns, while in the country the peasants are showing a new spirit of independence. Out of the blending of these elements, the intellectual and the agricultural, a new Turkey will arise, a liberal, peaceful, progressive Turkey. The Prince thinks that Pan-Islamism has no hold on the future. The intellectual outlook of the younger men is quite up to date.

"It is not on ground thus prepared and cleared henceforth of every germ of fanaticism that the seed of a reactionary and anti-European policy can ever succeed in striking root."

Mohammedan Missionaries

The attention of the German government and of the missionary societies at work in the German colonies in Africa has been directed to the strong efforts now making in behalf of the spread of Islam. More than 400 Mohammedan missionaries have been sent out from the Mohammedan cloisters in North Africa during the past year, and 100 of these were destined for East Africa. These missionaries are exceedingly zealous and fanatical. They occupy all territory where Christian missionaries are not yet at work, and they do great harm to the weak Christians in the missionary field. Mohammedanism favors polygamy and the negroes want many wives, because the men are lazy and use their wives to till the soil for them and provide eating and drinking. Whenever Mohammedanism enters a heathen locality, the work of the Christian missionary is made much more difficult.

ASIA

Superstition in Turkey

When the first missionaries visited Marsovan, Asia Minor, the old Armenian churches were Christian in little else than name. The people, like all the rest of Turkey, feared the evil eye, and wore amulets and charms to break its power. They put branches of a thorny plant across their chimneys in the form of a cross to prevent witches from coming down and strangling the little children. A person sick of malaria sought relief by visiting a sacred grave, offering a prayer through the intercession of the saint buried there, and tying a rag to a bush near by, with the hope of returning home leaving his disease enchained to the holy spot. I have often seen scrubby trees with hundreds, and even thousands of rags. The stones flung about the foot of the tree are sup-

posed to secure "travelers' luck." To the Anatolian the earth, air, and sky are peopled with spirits benignant and malignant, and the casting of a stone upon a sacred heap, it is hoped, will win the favor of the one class and bind the spells of the other. Under such superstitions men pass their days "in bondage through fear."

GEORGE E. WHITE.

Missions in Palestine and Syria

There are in Palestine and Syria 327 missionaries (exclusive of wives) working in the American, English, and German societies in these lands. The native agents would swell the list to many times its size. A very large proportion of the whole are engaged in educational and medical work. The American staff of the great Syrian Protestant College in Beirut contributes 31 names to the total.

Of the 33 societies with which these mission agents are connected, the United States is represented by the Syrian Protestant College, the Presbyterian Board, the largest and best organized mission in Syria; the Reformed Presbyterian; the Friends of New England, and the Christian Missionary Alliance. Great Britain supports three Church of England Societies, eight Presbyterian and six nonsectarian missions, not to mention several independent workers; eight German missionary committees, mostly Lutheran, and one Danish, make up the total. The Church Missionary Society, with a staff of about 60 English workers, is the largest agency working in Palestine. Their work is educational, medicinal, and evangelistic.

The Arabic Bible in Court

The Arabic Bible has been before the courts in Egypt in a curious case. The Egypt General Mission has a bookstore in Suez. Outside of the door a Bible is kept in an open case for passersby to read. Last summer some Mohammedan lads, for a joke and as an expression of their contempt for Christians, tore out leaves from this Bible and threw dirt upon it. The bookseller, Salim, thereupon complained to the police and the young hoodlums were arrested.

In a Mohammedan country it is a very serious offense to show disrespect to a holy book. The Koran everywhere speaks of the Pentateuch, the Psalms, and the Gospels as holy; consequently these young fellows were in pretty serious plight on being taken before the court. The lawyer who defended the lads made the point that the Bible is not holy. The one spoken of in the Koran having become lost, this Bible is an ordinary book which none are bound to respect. Upon this, Salim, the bookseller, who is himself a converted Mohammedan from Zanzibar and well educated in Mohammedan law, addressed the court. He used his opportunity for all that it was worth, telling the Mohammedan judges what the Bible teaches and why it is to be accepted as the Book of God. All were much interested. The presiding judge gave judgment in favor of the Bible, and sentenced the unhappy young fellows to three months' imprisonment, altho the bookseller begged for mercy to be shown them on account of youth and ignorance. Such a decision from a Mohammedan court is interesting. Since this episode no one has molested the Bible that stands outside the bookstore in Suez; many a Mohammedan, however, has stopped to read it.—*Bible Society Record.*

A Benevolent Moslem Woman

A gift almost without a parallel has been made to the hospital in Teheran, Persia. It is the sum of $2,000 from a Mohammedan woman of high position who, having observed the good work done under Dr. Wishard's management and realizing that much more might be done for her suffering countrywomen, has offered this money for the erection of a woman's ward. To carry this

new ward requires new funds, and no sooner was this need made known than, for the purpose of relieving it and moved by a desire to meet halfway the gift of this Persian woman, Mrs. Cyrus H. McCormick, of Chicago, added another $2,000 to her already generous annual contribution to Teheran Hospital. So beautifully East meets West, and who doubts that the Lord Jesus blesses both gifts?—*Woman's Work.*

The "Impossible" Has Come to Pass

When Bishop Thoburn went out to India as a missionary thirty-eight years ago, a certain "wise" European gentleman pointed to a brick pillar and said, "You might as well undertake to make a Christian out of that pillar as out of these people." And, behold, to-day not far from 3,000,000 native Christians in that same peninsula, and among them judges, lawyers, physicians, editors, teachers, men of business, etc., commanding the highest respect and wielding wide influence!

Hindu Tolerance and Intolerance

A writer in the *Harvest Field* thus sums up his experience as to the attitude of educated Hindus toward Christianity:

I think I may sum up my impressions of the attitude of the Hindu mind to Christianity under two antitheses: (1) They are most tolerant, and the most intolerant people I have ever met. (2) They have a strong admiration for the person of Jesus Christ, and equally strong unwillingness to admit His supreme claims. Every one who has any acquaintance with the Hindu understands what I mean by saying that they are at once tolerant and intolerant. Their mental attitude is one of remarkable tolerance; they are delighted to discuss and are ready even to admire and mentally adopt new religious truths; they allow to each individual thinker the utmost freedom of thought. On the other hand, they are utterly intolerant in practise; they will not permit any one of their number to exercise liberty of conscience in carrying out the precepts of the creed in which he has come to believe in any matter which affects that body of external social and religious rules, which are comprised in caste; no measures too strong can be found to compel such a freethinker to remain enslaved to the customs of society. I shall never forget a scene I once beheld in the house of a Brahman lad who wished to be baptized; his mother shrieked out in an agony of grief and anger: "I don't care what he believes! I don't care what he worships! He may worship that pot, he may call that pot God if he likes! But why should he dishonor the family? Why should he break his caste?" And six months of rigorous imprisonment under lock and key in his own house was the means brought to curb this young freethinker and prevent him following his conscience.

The Indian Christian Newspaper

The first number of a new paper, under the above name, is before us. Its natal place is Calcutta. It is to be a monthly for the present, and starts out at four pages. The price is twelve annas. It comes nicely printed and attractive in appearance. It is published under the auspices of the Indian Christian Association, Bengal. A warm welcome is extended to this the youngest member of the circle of Christian journals in India. Its leading editorial thus deals with its own purpose and plans: Like the Indian Christian Association, to which it owes its birth, this journal will make it its duty "to watch, protect and promote the interests of Indian Christians of all denominations" in the province. It will not be the organ of any particular body of Christians, and will strenuously endeavor to avoid discussing all those matters, which—important as they certainly are in their own sphere, and accounting as they do for our unhappy divisions—are by common consent best kept in the background in the conduct of a journal, which desires to be truly representative of the whole community.—*Indian Witness.*

Volunteers Needed in the Punjab

"A Strategic Point in the World's Conquest — Volunteers Needed" is the significant title to a paper which was recently received by the Church Missionary Society of England, signed by twelve Punjab and Sindh and Kashmir missionaries engaged

in educational work. They appeal for more help in that great department of missionary effort. The writers, with enthusiasm, point out the value of the conversion of the sturdy races of the north in the evangelization of India. The Church Missionary Society has between 4,000 and 5,000 pupils in nine High Schools and one College in the Punjab and Northwest Frontier Province, and the educational missionaries say:

We do not claim that school and college work has the romance of that of a pioneer missionary, but we feel that it presents an absolutely unique opportunity for the building up of character, and for presenting the Gospel of Jesus Christ in such a way that the full meaning of Evangel may be clearly understood and intelligently accepted. We unhesitatingly affirm our belief that in that great day, when India shall become one of the jewels in the diadem of Jesus Christ, it will be found that mission schools and colleges have been used of God to take no insignificant part in that blessed result.

A Hindu View of India's Cry

One who signs himself "A Hindu," in a long letter to a Calcutta native newspaper, writes:

The Bengalis have raised a general cry to obtain something by means of what they call the Swadeshi Movement, and it is not to be denied that all educated India is echoing behind them. But if we truly try to get an inner sight of the state of things with them, we must ask ourselves, "What are these men crying for?" My answer is that they are crying for Christianity. My countrymen will probably laugh at this idea, but no amount of laughing can alter the rapid progress of the world, and truth can not be concealed any longer. It must be admitted that young India has already been Christianized in many senses, and specially in the sense that it is clamoring for the rights of the Christians in a purely Christian-like way. They are urging upon the government to vest them with powers which have devolved on Christians only since the commencement of the Christian era in India. Young India is growing more and more Christian and progressing rapidly toward complete Christianity, altho unknowingly. But speaking frankly, there are yet many Christian elements wanting in them, and their obtaining Christian rights and privileges depends upon the completeness of those elements in Indian life. The teachings of Jesus Christ, who was an Asiatic Himself, not only prescribed attending churches, preaching gospels, and prayers, but courage, self-help, civilization, power, and similar virtues, which Christians have acquired by no other source than by their faith. It is only the want of moral courage to cut off the deep-rooted social customs of many centuries that keeps the educated Hindu under the shadow of Hinduism. Christianity may be false and Hinduism may be true, but India is rapidly moving on to the path of Christianity, and no human power can resist fate.

The Gospel Mighty to Redeem

In a sermon in Madras Cathedral, Bishop Whitehead, speaking from an experience of twenty-two years in India, said:

The power of Christ to purify and elevate the character is just as manifest in India as it is in Europe. Taking a broad view of the Christian community throughout India, there can be no doubt that it is advancing rapidly in education, in character, and in all that makes for social progress. . . . Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable. . . . I have visited village after village where the Christians, of pariah origin, are the best educated and most moral class in the community. And I feel sure that, when the whole 2,000,000 pariahs are converted to Christianity they will be raised from the bottom right up to the top of the social scale, and form a marvelous witness to the power of Christ, such as no age has seen since the days of the Apostles. . . . It is no vain dream that, within this present century, India will become a Christian land, inspired by Christian ideals and dominated by Christian principles.

Serious Floods in China

There has been a most disastrous flood in the Province of Hu-nan, all along the valley of the Hsiang River. At Chang-sha, the capital, the water registered a rise of over 44 feet on the Custom's mark, so that this and many others of the cities along the valley have suffered very severely, some of them being largely under water. It appears that many of the Mission stations have been partially submerged, the workers having to take refuge in the upper stories. The loss of life and distress among the Chinese, with their less substantial buildings, must have been enormous. Unfortunately the distress is not limited to house property, but, if the reports are correct, the

crops have, in large tracts of country, been absolutely ruined.

A relief committee has been formed in China, and every effort is being made to assist those who are in distress. We note that the merchants of Han-kow have already raised a sum of 60,000 taels for this purpose, and the local officials have expressed their appreciation of the efforts being made by the missionaries to alleviate the sufferings of the people.—*China's Millions.*

Some Interesting Statistics

There are now in connection with the China Inland Mission, 849 missionaries, with 1,282 Chinese helpers, 394 of whom are unpaid. There are 205 central stations, 632 out-stations, 827 chapels connected with 475 organized churches. From the commencement of the work 21,648 persons have been baptized in connection with the Mission's work, of whom 14,078 remain in fellowship at the present time, while many have "fallen asleep." During the year 1905, 2,541 persons were baptized. There are 66 boarding schools with 1,166 pupils, and 122 day schools with 1,831 scholars. There are also 7 hospitals, 37 dispensaries, and 101 opium refuges.

The following comparative table shows at a glance the progress of the work from the commencement:

C. I. M.	1875	1885	1895	1905
Missionaries	52	225	641	849
Native Helpers	75	117	462	1,282
Stations, Out-stations	52	106	260	837
Communicants		1,655	5,211	14,078
Chapels		85	259	827
Organized Churches	28	55	154	475
Baptized from Commencement		2,026	8,018	21,648

Brightening Skies in Hainan

Rev. C. H. Newton tells, in the *Assembly Herald,* of some remarkable changes which are now taking place in Hainan. The revolution in literary matters which has so violently shaken the dragon is causing remarkable contortions in that animal's furthest extremity. The old examination hall in which generations of men have gotten their degrees either by their knowledge or their skill in cheating, is now being dismantled and the stones are being taken to the site of the new high school. All the older men are debarred from the entrance examinations to the new schools and their only hope now is in their sons.

The emphasis in the new curriculum is on English and foreign science. Great numbers of books dealing with these subjects have been sold which the students take to their homes to study, for only a very limited number of boys can be taken into the government schools. As a result of this eagerness for things foreign we are having dozens of applications for entrance into our Mission school. Considerably more than a hundred desirable students have been turned away by us for lack of room. Desiring to take as many of these boys and young men as possible, we have turned into a dormitory an old Buddhist convent which was recently purchased by the mission and which adjoins our present property here in Kiungchow, the capital.

It is almost impossible to emphasize too strongly the unbounded opportunity to influence the youth of this island. They come to the Mission school for arithmetic and geography and English, but we also give them the Gospel of Christ and our emphasis is on that. It brings a class of Chinese within our reach which we have had much difficulty in approaching before, high graduates and their sons, the most influential men in the community.

To meet the present conditions and to keep pace as far as possible with the opportunity, our Presbyterian mission is pushing the educational work. A new building for the school work has been provided by the generosity of friends in America, and the Paxton Training School is now in process of erection.

The Day of Privilege in China

"Now is the day of privilege in China," says Dr. Ament of Peking. "We do not know what a day may bring forth. Are we to have a San Francisco earthquake, or are the new ideas and methods to take their places quietly as part of a new régime? Like a mighty tidal wave new ideas are pouring into China, and the old system is hopelessly doomed. The cry now is for Confucianism as a state religion. They realize that there must be something to which the people can look as a formal demonstration of the fact that they are a religious people. They try to patch up this Confucian system to make it appear like a religion, for fear the nation in its desire for worship will turn to the Christianity of the foreigners. While many officials in Peking can now support four-wheeled carriages drawn by foreign horses, yet they have a tremendous dread of association with foreigners or of seeming to adopt foreign ways. Our main streets will soon be fairly well paved; already a splendid building on Western models is in process of erection for the foreign office. Schools are the order of the day, and all varieties are springing into existence. Our churches are now growing at a rapid rate, and if we hold our own this year I think we shall be doing well. The schools for the special training of Christian workers are more in demand than ever before. The most encouraging feature with us is the Home Missionary Society, of which the people take hold with some degree of enthusiasm. We hope that this Society will gradually take hold of all the outstation work and be largely in native hands."

Friendly Chinese Viceroys

We have made reference to the liberal sentiments of Yuan Shih Kai, viceroy of Chihli, who is one of the most influential men in all China. This man has expressed his thanks to Dr. Christie, the Free Church missionary at Mukden, in Manchuria, for his services during the war. The viceroy of Manchuria has also manifested a most friendly interest in the missionary work of Dr. Christie. "This viceroy"—Chao Ershun—Dr. Christie writes, "has shown great interest in the matter (erecting a hospital building), and to-day he handed me a check for 4,000 taels (nearly three thousand dollars), and he may yet be able to add to this. The American consul-general has been here for a few days, and last night I was invited along with him to dine with the viceroy. He spoke very kindly of the medical work that has been done for over twenty years, and said he was very anxious to help in every way he can. This shows a wonderful change in the attitude of the highest officials toward us and our work, for which we thank God."

What Japan Wants of Missionaries

The *Kirisutokyō Sekai*, of January 18, says in an article entitled "What We Expect from the Missionaries": "There is not one of us but acknowledges how much the success of the recent movement is to be attributed to the insight, the greatmindedness, the generosity and the persistent efforts of the missionaries concerned. But now that they have contributed so much toward the inauguration of an entirely new state of things in our church, we trust they will give us all the assistance they possibly can in the work that has to be done. There should henceforth be no unfriendliness between the foreign and the Japanese workers. Race distinctions should melt away. It may be said that the missionaries who have been instrumental in effecting the great change are all Japanicized, and hence we think they will work in perfect harmony with us. They are now honorary members of our Church, but there is nothing to prevent them from becoming ordinary members if they are so disposed. They could hold office in the native churches if they pleased. It does not seem to

us that there will be any further need for their existence as a separate body supported by a foreign missionary society. It is a fact that the missionaries possess a knowledge of theology and Scripture exegesis which is most valuable to our churches, and as organizers of various societies their assistance can not be dispensed with without loss.

As for the missionaries themselves, it is most important that their future work should all be carried on in connection with the native churches, or by degrees the same state of things as has existed for years, and which has only now been got rid of, will be created again.

Japan's Confessed Debt to Christianity

Dr. Gulick, of the Doshisha faculty, speaking in London lately, quoted Marquis Ito and other leading Japanese statesmen as confessing the debt of the island empire to not only Western civilization, but to Christianity. The Sunrise Kingdom has learned that Occidental progress is mainly due to the Gospel, and the sagacious men of the Orient, contrasting the stagnation and retrogression of China and Tibet and Korea and Siam with the steady and rapid march of Britain and America, see that there must be something more than what is loosely called "civilization," or even "education," to account for the difference. Not a few even of the Japanese predict that the Christian religion will be adopted as the state religion, if only to promote national advance. Says a Japanese writer:

"We have three religions in Japan: Buddhism, Shintoism, and Christianity. Shintoism consists chiefly of ancestral worship and lives in the past, Buddhism looks only to the future. But neither of them has anything to do with the present. Christianity is an up-to-date religion; it is intensely concerned with the present while at the same time it embraces the past and hopefully looks forward to the future."

AFRICA

The Kongo Situation

The friends of Africa have reason for satisfaction in the appointment by the American government of a consul-general to the Kongo State, an action authorized by the Senate on the initiative of Secretary Root. For the first time the United States will have now its own official representative in this great territory. The new consular relation should result in securing official attention to the wrongs perpetrated and the appointment will safeguard American mission interests, and it will secure to our government first-hand information as to general conditions in the Kongo State.

Meanwhile King Leopold is contributing powerfully to promotion of the movement by which his administration must soon be brought to an international reckoning. The indignation aroused by the report made by his Commission of Inquiry concerning the shocking conditions under his rule is intensified by the publication by the king of a scheme of so-called reforms, based professedly upon the findings of this commission. By the press of England and America, almost without exception, the reforms are pronounced evasive, superficial and thoroughly inadequate, while in Belgium a large and influential section of the king's former supporters is now alienated and his policy is condemned in terms indicative of strong indignation and shame. As if determined that both local and international feeling shall be fanned to a white heat, the king accompanies the announcement of his proposed reforms with an address, made nominally to three members of his administration but designed as a final rejoinder to his critics in all lands, in which he affirms that he is sole proprietor in the Kongo State and may do as he chooses with its revenues and its people. Apparently the king is oblivious of the warning of the old

proverb, "Whom the gods would destroy they first make mad."—*Baptist Missionary Magazine.*

"What Can We Do for Kongo Reform?"

Herbert S. Johnson writes as follows in reply to this question:

Many thousands of the people of the United States, who six months ago knew nothing of the abuses in the Kongo State, are now informed and thoroughly indignant. The newspapers have also changed their front, and to cap the climax King Leopold himself has recently greatly assisted us. By his ridiculous and arrogant attitude, which he has assumed in his recent edicts of reform toward the signatory powers of the Conference of Berlin, to which he owes his African sovereignty, he has invited the intervention which must result in the downfall of his government.

Under these circumstances, it seems plain that a swift, strong movement, participated in by all the members of the Kongo Reform Association throughout the United States, must result in action by our government within a few months' time. I would therefore urge upon individuals the absolute importance of personal activity in the following particulars:

First and foremost, write immediately a short personal note to the Secretary of State at Washington, and induce your friends to do the same. No matter if you have done so before, or that the Secretary himself is absent from Washington, your second protest and appeal for action by our government will be quite as strong as the first, and your letter will be placed on file in the State Department. Write the same kind of letter to your two Senators and to your Representative in Congress. Bring to bear all possible legitimate influences upon your Congressmen to interest them in the movement which is bound to be prominent next winter in Washington.

In the second place, secure new members for the Kongo Reform Association. Get your minister to preach upon Kongo Reform, and while the people are interested take their names for membership. The small membership fee of $1.00 a year brings with it literature, including Mark Twain's last book. Send money secured for memberships, or given direct for the continuance of the campaign, to John Carr, treasurer, Kongo Reform Association, Room 710, Tremont Temple, Boston.

In the third place, if you know of some particularly good speaker, who is interested in Kongo Reform and who might be available for a speaking campaign in your state next fall, please send his name to the secretary of our Association. Will you have such a campaign in mind, and endeavor to prepare the people of your locality for it? See that the editors of your newspapers keep the subject of Kongo reform to the front. Speak tentatively to the officers of your religious and literary societies and clubs with reference to their participation in some form in our coming campaign.

In the fourth place, if you know of a large convention of any kind, that is to be held, secure a place on the program for Kongo Reform. If you will secure us an opportunity to take membership pledges, or a good collection, we will probably be able to send you a first-class speaker without expense to you. A Kongo Reform meeting will stimulate your convention and help the cause greatly.

The Gospel in Morocco

Morocco is one of the earth's tracts, considered as a field for the sowing of Gospel seed, tho no less than 6 societies are carrying on work within its bounds. The British and Foreign Bible Society employs 2 agents and 3 natives; the North Africa Society has 6 men, 5 married and 15 unmarried women, with 13 native helpers; the South Morocco Mission 8 men, 6 married and 5 unmarried women; and a fourth society has 8 men, with 4 married and 1 unmarried women.

Missions in Africa

All missionary societies at work in Africa have now in round numbers 1,000 principal Mission stations, with about 5,000 out-stations. Nevertheless, fully one-half of the population are still beyond the reach of any mission efforts.—*Spirit of Missions.*

Disputation Unprofitable

At the recent conference in Cairo, Egypt, more especially with reference to work in Moslem land (but well worth heeding everywhere), these 5 rules were propounded:

1. Never begin, or provoke a controversy.
2. Conduct controversy only occasionally, and when fully fit and qualified both physically and mentally.
3. Never decline to remove misunderstandings, even if discussion should lead to controversy.
4. Never accept controversy from ignorant or gross minds *on any terms.*
5. Lift up all controversy to the highest level, and make it an occasion for a declaration of the Gospel.

A New Station in West Africa

Dr. Wellman and Mr. Ennis, of Kamundongo, West Central Africa, have recently opened a new station, to be called Mt. Elende, from a mountain of that name. From its summit the missionaries counted more than a hundred villages, each with at least 100 inhabitants, making a population of over 10,000 in sight. The country stretching away to the west and north is even more densely settled, and the people are not only friendly, but are ready to be taught. The new station is established at an altitude of between 6,000 and 7,000 feet, and is five good days' journey from Bailundu. No Portuguese are within a day's travel, and a great opportunity lies before these devoted workers.

The Banganda as Church Builders

The C. M. S. *Intelligencer* gives a concrete illustration of the practical help of industrial work on mission fields:

At Thunguri, East Africa, the schoolroom, which holds only 200, has been so crowded that it was decided to build a church. Whereupon the boys of the Mission boarding-school built a brick church to hold 400. This they did entirely themselves, altho 200 members of the congregation went to the bamboo forest, seventeen miles away, to fetch bamboos for the roof. A new church has just been opened at Entebbe (Uganda). Here the lectern is a gift from the boys of the industrial Mission. They made it themselves.

A Missionary Conference in South Africa

While posts of British South Africa are disturbed by the uprising among the Zulus and the missionary work is thus almost at a standstill, some twenty representatives of the thirty or more Protestant Missionary Societies working among the natives of South Africa met in conference at Johannesburg (July 5-12). The chairman was Rev. J. S. Moffat, son of the great missionary. Among the societies represented were 4 German, 6 or 7 English, besides American, French, Swiss, Dutch Reformed, Scandinavian, and Scotch. The chief subjects of discussion were missionary cooperation and native education. An important result was the establishment of a board of arbitration of seven missionaries, to which all cases of proselytizing or unnecessary overlapping of mission work could be referred. In regard to the proposed government native college, the general opinion seemed to be that the greater present need is a more thorough and practical system of elementary education for the natives, beginning with the vernacular. Should this native college be entirely secular it is evident that the cooperation of the missionaries will be withheld. The next conference meets three years hence at Bloemfontein.

A Remarkable Baptism in Uganda

C. W. Hattersley, of the Mengo High School, Uganda, writes that twenty years after Bishop Hannington gave his life for the Church of Christ, the martyr's son is proclaiming the Savior's love to the Baganda and Basoga.

Little did the bishop imagine what a sweet revenge that son would be able to take. Mr. Hattersley says:

Luba, the old chief in Busoga, who carried out King Mwanga's orders, and acted as the murderer of Bishop Hannington, is still a leading chief of Busoga, and still a heathen, tho he occasionally attends church. Some months ago Luba's son, together with several other sons of various chiefs in Busoga, came to live in the Mission station. After a very short time there friendly pressure was brought to bear on Luba, and he agreed to pay the fee and allow his son, whose name was Mubinyo ("very bad boy") to be entered as a boarder in Mengo High School. During his fifteen months' residence there Mubi has been prepared for baptism, and was, on April 8, baptized by the Rev. J. Hannington, in Namirembe Cathedral.

Mubi has taken the name of Timothy and if one may judge of what he will be from present signs, the boy will prove a fitting holder of the name of the famous early servant of Christ. Of the 103 boys in this school none shows greater promise than Timothy. Amiable, cleanly, painstaking, clever, and, above all, truly anxious to follow the Savior.

Episcopalian Gifts to Missions

Episcopalian churches in the United States for the past year or two have been asked by their domestic and foreign missionary societies to give specific amounts, proportioned to the supposed individual financial ability. The figures show that for the ten months ending with July 1, 58 per cent. of the sum asked for had been received. This does not include offerings from Sunday-schools or from missionary societies. The *Churchman* learns that the diocese of New York has made a better record than the rest of the country, having raised 70 per cent. of its apportionment, despite the fact that of the 225 congregations 85 contributed nothing. The wealthy parishes, as a rule, come nearer meeting the mark than the parishes composed of people of poor or moderate circumstances. Suggestive, indeed, are all these figures. The first impression derived from them is that city churches are the chief reliance of the missionary enterprise and that among them the wealthiest churches are the largest givers, as should be the case. Apparently, apportionment in the Episcopal Church has failed, chiefly in rural districts and among the poorer churches. This may be due to an overestimate of the ability of these churches by the apportioning board, or it may be due to less careful nurture of them.—*The Congregationalist.*

Educational Work of the American Board

Fresh statistics indicate that the American Board is not only a missionary organization, but a large and far-reaching educational society. Of its 25 higher educational institutions for men, carried on by its missionaries in Mexico, Japan, China, Africa, Ceylon, India, Turkey, and Bulgaria, 13 are collegiate, giving a classical training, and 12 theological, preparing students for the Christian ministry. The collegiate schools have in attendance over 3,000 of the brightest and best trained young men these countries can produce, while the theological have 142 able students.

In various missions preparatory schools, including all grades, are some 63,000 boys and girls under Christian instruction. Besides colleges for boys, are 5 collegiate institutions for girls, with nearly 500 students.

Secretary Barton regards these higher collegiate and theological institutions as indispensable for the permanency of every form of direct evangelistic work. Without well-trained native Christian leaders in every profession, and especially as leaders in the Church and in education, there can be no permanent self-governing, and self-perpetuating native Christian church or society. These schools provide the leaders.

Methodist Protestant Missions

One of the denominations about to merge its interests with the Congregational churches and the United Brethren under a new name is the Methodist Protestant.

The agencies of its missionary activities have disbursed $500,000 for missionary work, about four-fifths of it in the foreign field. With about $100,000 the Home Board has helped to establish and maintain 73 churches, with property worth $500,000 and 6,600 members, paying pastors' salaries amounting to $25,000, and contributing to all purposes over $80,000 annually.

Japan is at present its only foreign field, but arrangements are being made to send 4 missionaries to China very soon.

Home Missions in Boston

Among other forms of work, the Massachusetts Home Missionary Society maintains a service for Greeks in Pilgrim Hall, Boston, on Sunday afternoons under the leadership of a Greek minister, Rev. Stephen Vaitses. A Greek brotherhood has been formed with 15 members. In the same place an Armenian service is held on Sunday mornings with

an attendance of about seventy-five. The Society has a general missionary at work among Turkish-speaking Armenians in Greater Boston. It helps to publish the *Gotchnag,* the only Armenian religious newspaper in this country, which circulates from the Atlantic to the Pacific. It has 2 Italian workers in the North End and a Norwegian church in the South End. It has a French church, meeting in the chapel of the Central Congregational Church, which helps to support a French Young Women's Home and a Y. W. C. A. Several Finnish preachers are at work under the auspices of the society in different parts of the city. It has a Swedish minister for the Scandinavian seamen coming into port. He meets all Scandinavian immigrants, and has charge of the Scandinavian Seaman's and Immigrants' Home on Webster Street. The Society had a work among the Syrians which it handed over to the Baptists, as there is not room at present for two denominations to work among them.

Testimony to Labrador Missions

Sir William MacGregor, the Governor of Newfoundland, last year visited Labrador, which is one of the dependencies of that colony, and in his official report of the visit of his Excellency writes:

> It does not seem to me that very much more can be done in the way of tuition for the Innuit race than is now being carried out by the Moravians. The proportion of persons that could read would certainly compare very favorably with that of several white communities known to me. On the Innuit coast there is no prison, no police, no magistrate. But it would not appear that these adjuncts of civilization, necessary elsewhere, are required there, so far as the maintenance of order is concerned. The moral control of the mission, which has been so effective in the past, would appear to be sufficient at the present time.

Dr. Barnado's Donation to Canada

Rescue work pays. Mr. Barnado's London work has long been known in America. Here is a less-known illustration. Out of the slums of the Southwark district of that city each year for the last twenty-two years Mr. Fegan has gathered a party of boys, trained them for work and sent them to Canada, where they are distributed from Toronto in country homes. The entire cost of sending out a boy and placing him in a home is $50. Many of these boys have now reached manhood and are successful young farmers, business of professional men. Over 300 of them have sent back the cost of their transportation, and in all more than $25,000 have been contributed by them to Mr. Fegan "to give some other poor fellow a chance in life." A party of 100 boys have just started from London for Canada.

The Viceroy's Tribute—a Correction

Our attention has been called to the quotation from the speech of Tuan Fong, Viceroy of Tukien and Che Kiang, which appeared in the August REVIEW (p. 631). This was erroneously stated to have been made at the welcome banquet in New York whereas in reality it was quoted from his words, spoken during a visit to the rooms of the American Board in Boston, as reported in the *Missionary Herald.* The viceroy's remarks refer especially to the good work done by the American Board missionaries.

Dr. Barton writes that more men and women are needed to reinforce their stations than can be found.

The Oldest Woman's Society

A paragraph in the August REVIEW gave to the Women's Missionary Society of the First Presbyterian Church in Newark, the honor of being the oldest woman's foreign missionary society in America. This society was organized in 1835. Now we receive a communication from Mrs. H. W. Wheelock, of Cromwell, Connecticut, saying that the Ladies' Association for Foreign Missions in Upper Middletown (now Cromwell)

is a year older, having been organized in September, 1834.

A Petition for Peru Indians

David F. Watkins, for thirty-four years a missionary in Mexico, has recently visited Peru. He was instrumental in the foundation of the two first Christian churches in the interior of that country. During his stay at Cuzco and Arequipa he became intimately acquainted with the miserable condition of the descendants of the once proud Inca Empire, and when leaving the country wrote a letter to the church members of Arequipa, invoking them to do what they could to evangelize these down-trodden people.

The appeal was earnestly responded to by a number of the church members, who eventually decided to start an "Inca Evangelical Society" and drew up a most interesting petition, which was signed by 760 gentlemen in Peru, some of them lawyers and doctors and men in prominent positions, and others of them plain workingmen. Many of these have revolted from the degraded form of Romanism which they see around them, tho they have not been brought into contact with the saving principles of the Gospel. Some of them would call themselves atheists and some agnostics; but it is very significant that they have openly declared themselves as sympathizers with the movement brought into existence by the simple band of Christian souls in Arequipa and Cuzco. The petition reads as follows:

Considering

1. That the Peruvian Indians are in a most lamentable condition from the intellectual, moral and social standpoint;

2. That it is a sacred duty of patriotism and humanity to save Indians from so abject and sad a state;

3. That Romanism, after four centuries of labor, has proved its impotence to elevate the Peruvian Indians;

4. That the means employed by the government up to the present time, with the object of civilizing the two millions of Indians in Peru, have resulted in barrenness;

5. That the propagation of the Gospel among them, together with the benefits of general instruction necessary to render their lives happy, is the best means within human reach tending toward their emancipation;

6. That in order to give so great an undertaking its needed impulse, it becomes necessary to make an appeal to the great philanthropists of Evangelical lands;

Agreed

To appoint Mr. David Watkins, an honorable apostle of the Gospel, as representative of the Arequipa branch of the Inca Evangelical Society in foreign countries, principally in the United States and in England, especially in London; authorizing him to raise financial assistance and solicit moral support wherever he may think it most convenient, to the end of carrying to the Quechua Indians the Gospel in its simplicity, and employing teachers and schoolmasters who will take the initiative in a new era of civilization about to dawn among the unhappy descendants of this historic empire.

Eduardo F. Forga, President.
Eusebio S. Cabello, Secretary.

Arequipa, Peru, July 25, 1905.

To this touching appeal Mr. Watkins has nobly responded. He sold a number of valuable manuscripts relating to the story of the Inquisition in Mexico in order to be able to pay his way to England and sound the Macedonian cry in British ears. Señor Forga determined to accompany him on his journey, as President of the Arequipa Branch.

The Earthquake and Missions in Chili

The disaster in Chili has eclipsed that in California in extent and loss of life. Such experiences forcefully impress us with the uncertainty of life and the unstability of all material things including the earth, once called "terra firma." Much suffering has followed earthquake and flame and many have contributed to the relief fund. The Methodist and Presbyterian missions supported from the United States and manned with our Protestant preachers and teachers, indicate limited loss of property and no loss of life among the missionaries. In these days of investment of dividends, when surplus wealth above daily needs is frequently abundant, practical aid given to Chilians through the missions to them will be worth while. The Presbyterian

Board of Foreign Missions have work in four centers—Valparaiso, Santiago, Copiapo and Talca. In Valparaiso there are three Presbyterian missionaries and one American teacher. There is a Presbyterian church of one hundred members which has its own pastor and is largely sulf-supporting. The Mission day school for boys and girls is called the Escuela Popular and has over two hundred scholars.

Mission Work in Panama

Altho an isthmian poet says that Panama is "far from heaven and far too close to hell," the spiritual needs have not been entirely overlooked. For several years the Wesleyans have been laboring among the Jamaicans. They have property at Panama and Colon, where Rev. Messrs. King and Cooke respectively are stationed. The Jamaica Baptists are represented by Rev. S. Loveridge, who has been on the isthmus about six years, also laboring among the Jamaicans. He is chaplain of the hospital at Culebra, where he resides. Dr. Wood, the presiding elder, and Rev. Mr. Elkins, of the M. E Church, are located at Panama but also preach at other points on the line. Rev. J. L. Wise, from the Southern Baptist convention, lives at Gorgona, where he is chaplain and holds services there and at several other places. Rev. Mr. Fletcher began work at Colon last April under the auspices of the Presbyterian Church. The commission permits the use of the schoolhouses for services and by the employment of chaplains materially helps in this work. Miss Rosa Johnson has organized at Panama an independent Y. M. C. A. She receives no salary, but the commission has furnished quarters and otherwise assisted in the work. A representative of our national Y. M. C. A. committee was looking over the ground with a view of opening reading rooms along the line of the canal. The attendance at the religious meetings is not large, but an opportunity is given to hear the Gospel so that the men are without excuse. The Salvation Army and the Bible societies are also pressing the battle. The shifting character of the population makes against the work.

Progress in Porto Rico

A large company of people gathered at Maunabo, Porto Rico, one Sunday in June, for the dedication of a new Methodist church. After the dedicatory sermon, 11 were baptized and 10 received into the membership of the church. Then 3 couples were united in marriage, one of the men being the young pastor-teacher at Maunabo. During the meeting held in the evening a number of Porto Ricans were converted. At the communion service which followed 70 communed—in a village where three years ago there was nothing but opposition to the efforts being made by the missionary, the Rev. George B. Benedict. Maunabo is now the center of a circuit of 13 appointments, while a native pastor-teacher, three Sunday-schools, three day schools and scores of transformed lives are the visible fruitage.

ISLANDS OF THE SEA

The Gospel in the East Indies

According to Mission Inspector Kriele 10 societies are engaged in evangelizing work in the East Indies, of which 8 are Dutch and 2 German. Among these organizations the Rhenish Society is by far the most active and successful, since it has gathered more than half of the results. The mission stations number 126, the missionaries 176, the schools 537, and the baptized 131,215. An agent of the British and Foreign Bible Society recently visiting Amboina, one of the smaller islands lying between Celebes and New Guinea, found, among a population of 267,000, about 80,000 Christians, under the care of 10 Dutch missionaries and more than 100 native helpers. The Christians of Ambo-

ina have found their Christian nurture chiefly through the old Malay version of Dr. A. Leidekker, which the women especially declared far sweeter than more recent translations. Doctor Leidekker commenced his translation in 1685, and died in 1701, having nearly finished it. Petrus Van der Vorn completed the translation the same year, and it was published by the Dutch government.

Filipino Hearts Open

Dr. H. C. Stuntz, home from the Philippines, says he has a letter from a young missionary who went from Ohio Wesleyan, who at the end of the three months writes: "We are doing nothing but studying the language, but 151 people have been received into the church, and we have built a chapel." The doctor adds: "I would like to know what that man is going to do when he gets the language and goes to work. I never saw such readiness to hear."

Bishop Brent and the Jockey Club

The agents of a jockey club at Manila mistook their man when they offered Bishop Brent $1,000 for such charities as he might select. Of course, the money was refused. But that is not all. His action gave such heart to the Moral Progress League in their campaign against gambling that, as reports from Washington assure us, churchmen of all denominations are united in the movement against race tracks and cock-pits in the Philippines. The Protestant and Roman Catholic clergy have united in the campaign to stamp out gambling, the evil which they say is crushing the islands. The movement of the churchmen is reported in the advices from the islands to have gained such strength that prominent men who have been identified with the jockey club as officers have been compelled to resign for business reasons. All honor to Bishop Brent for the stand he has taken as a leader of Christians of every confession in their common task of purifying society and uplifting the state. —*Churchman.*

A Sign of Promise in the Philippines

Serapio and Dionisio Pacleb lived in a little town called Salvador, an unusually superstitious and wicked place, given over largely to drinking and gambling. The missionary had never reached this place in his travels, but several Filipino preachers had spoken there, and the Pacleb brothers had their interest so aroused that they started out to find other believers, and after a walk of twenty-five miles, arrived at Villasis, where they found a little Methodist chapel and some eighty members. Here they obtained tracts and a New Testament, but received no answer to their plea for a preacher to come to their benighted village. They were not discouraged, however, and started in search of a missionary whom they found at a distant town as he was about to start away. To him they appealed for a visit and Bible instruction, but it was impossible. Again they found him at the close of a hard day's work, fifteen miles from Salvador, but his plans could not be changed to meet their need at that time. Later they entered the Filipino Bible Institute, where they spent three weeks fitting themselves to instruct their neighbors, going back finally to do the work which they had tried to get others to do for their people.— *World-wide Missions.*

Novel Scripture Distribution in the Philippines

A novel means of introducing the Scriptures distributed by the American Society was that recently practised in North Luzon, Philippine Islands. Archbishop Aglipay, of the Independent Catholic Church, arranged for Mr. Prautch, the Bible Society's colporteur, to accompany a bishop and two priests on a trip to organize new churches in an un-

touched field. Mr. Prautch gives the following account of the incident:

With 18,000 Scriptures I was treated as an honored guest of the party. What visions of the future I saw when this bishop, in confirming hundreds of candidates, handed each one a copy of our Gospel instead of the usual candle, thus putting his approval and indorsement on our Scriptures. The people paid what they would have otherwise paid for candles, and the bishop's secretary would settle with me for the portions given out. Of course it was easy to sell in an atmosphere like that. The importance of having an entrance for the Scriptures, with no opposition, but positive approval, can not be overestimated. I frequently heard the bishop explain my presence by stating that they were seeking to bring the Catholic Church back to the condition of the primitive church during the days of the apostles, when the Scriptures were the rule of faith. They organized twenty-five churches, and sold 14,000 Scriptures. I could do no less than heartily cooperate with those who so efficiently sold my books. My severe judgment on some of their practises that I can not sanction is tempered by their endorsement of the Scriptures. Many of the errors in that new church will be cured by the reading of the Scriptures, and those who read will go on to more light.—*Worldwide Missions.*

A Canary Islands Mission

A new mission * has been organized, with a view of helping the work of evangelizing the seven Canary Islands—La Palma, La Gomera, Hierro, Fuertaventura, Lanzarote, Gran Canaria and Teneriffe. All except Teneriffe are entirely without the Gospel. The following is an extract from a letter written (May 21, 1906) by one of the missionaries in Santa Cruz, Teneriffe:

A persecution has arisen against us and our native teacher, Carmen Pena. Lola San Fiel, who has recently been converted, is a government public school mistress in a town called San Andres; she is also suffering great persecution for the sake of the Gospel; the whole town has risen up against her, incited by the priest, who has threatened to turn her out of her position if she does not give up her faith in Christ, but she is faithful and true to her Master, nothing can turn her from her faith in the Savior and she continues to confess Him in spite of all they do against her.

* The officers of the Canary Islands Mission are: Rev. J. P. Lee, President, and J. F. Cargile, Secretary and Treasurer. Their address is Macon, Ga.

EUROPE

Advance All Along the Line

All the principal missionary societies of Great Britain report an increase of income during the past year: the Wesleyan Missionary Society of £1,500; the Baptist Missionary Society of £5,000; the London Missionary Society of £17,000; and the Church Missionary Society of no less than £46,000, bringing up its total income to £382,000. The United Free Church of Scotland shares in the advance, the Women's Foreign Mission reporting an increase of £1,000, and the Foreign Mission Committee of £5,000.

The Wesleyans Take a Forward Step

A memorable scene was enacted at the recent Wesleyan Assembly when in a short time about $100,000 were pledged for foreign missions. The achievement grew out of an appeal for wiping out a debt to which responses at once came from all over the house, prominent laymen pledging sums ranging from $500 to $5,000 apiece, until the debt was extinguished and some $20,000 were in hand for a forward movement. The tide of enthusiasm began to rise when Mr. Perks coupled with his expression of confidence in the work of the Society a frank confession of his own failure in that direction. He had not done his duty in the past; he believed he had given an annual subscription of $50, but he was not sure; in future, however, his annual subscription would be $2,500. It may easily be imagined what an effect such an announcement would have upon a meeting. One after another laymen and ministers rose, and after avowing their belief in the enterprise, backed that belief by a promise toward the elimination of the debt or by increased annual subscription or both, until in the course of about two hours the debt of over $75,000 had been wiped out, and the normal subscription list swelled to the extent of about $25,-

000. It was a wonderful meeting, and all the more so because there had been no intention of making any immediate financial appeal.

Marked Growth in Two Decades

The *Church Missionary Intelligencer* (C. M. S.) publishes several tables of figures taken from the annual reports of 1885, 1895 and 1905, which indicate a steady and notable advance at every point. Thus the number of missionaries has increased from 459 to 1,356; total laborers from 4,246 to 8,850; adult baptisms from 2,869 during the year to 12,591; communicants from 41,228 to 88,889; adherents from 191,042 to 307,092; and scholars from 70,176 to 130,239. "On the whole the work has increased by half as much again in the last ten years, and has doubled in twenty years."

A Fine Gift to the London Y. M. C. A.

The generous offer of Sir George Williams' sons to hand over their father's house, 13 Russell Square, to the National Council of Y. M. C. A.'s, as the future headquarters of the Y. M. C. A. movement, was accepted at a meeting of the council. This house, in which Sir George resided for upward of a quarter of a century, will provide excellent accommodation for the many departments of the council's work, as well as a suitable center for the various kindred societies affiliated with the Y. M. C. A. organization. It is also well placed as a central rendezvous for Metropolis Y. M. C. A. workers, as well as those coming to London from the country and abroad.

Progress of Christian Endeavor

During the past twelve months the British Christian Endeavor Union enrolled 454 new societies. Of these 84 were Baptist, 77 Congregational, 66 Primitive Methodist, 64 Presbyterian, 40 United Methodist Free Church, and a number of other denominations were represented. 323 of the societies were English, 61 Scottish, 27 Irish and 43 Welsh. London has the largest Christian Endeavor Union in the world—nearly 800 societies. The Christian Union of Young People in Norway counts about 450 societies over the whole country.

Church Reform in Spain and Portugal

Rev. Thomas J. Pulvertaft, Secretary of the Spanish and Portuguese Church Aid Society, writes as follows of the situation in the Spanish Peninsula:

"Unfortunately *the* enemy to the Scriptural truth in Spain is no longer ultramontanism, but militant unbelief. Altho 66 per cent. of Spaniards and 78 per cent. Portuguese can not read and write, the educated classes imbibe the teaching of the leaders of materialistic thought throughout Europe, and the publication in cheap forms of their works enables them to have easy access to all destructive attacks on religion.

"A strong movement in favor of religious liberty has come to a head in Spain, but as far as can be discerned the underlying motives are not a passion for the freedom demanded by love of truth but an acquiescence in a feeling that religion is a spent force, and advance in civilization requires the nation to accept liberty of worship as part of its constitution. The spread of the movement in favor of liberty has led to the cessation of persecution by the authorities against colporteurs, evangelists and church-workers, and this in itself is a gain; but the deadened sense of the importance of religion is the great obstacle to the reception of Scriptural teaching.

"In the Christian Training College, in Portugal, under the charge of Principal Harden, two of the students were ordained deacons last November, and are now at work in the south, where their labor has been already blessed by God. In Setubal, where the senior of the students is in charge of a congregation, there is an earnest body of reform-

ers, who have stood together for many years without a resident minister. In Lisbon the other deacon has already made himself felt, and a Portuguese gentleman has offered to build a church for him. It is hoped that in a few years' time there will be a real need for this church, but at present the two large churches meet the requirements of the reformers and the deacon is in charge of a country congregation near the capital, where he will be fitted by experience for more extended work in the future."

German Medical Missions

The publishing house of C. Bertelsmann, of Gütersloh, has this year brought out a twenty-page bimonthly magazine, entitled *Die Ärztliche Mission*, the first magazine of any size to be issued in Germany in the interests of medical missions.

The first number supplies us with a detailed list of all the medical missionaries representing the German societies. There are 2 in India, 6 in China, 6 in Turkey, 4 in Africa, 2 in Sumatra, 1 in Labrador, 1 in Leh (British Tibet), and 1 in Alaska—23 in all. Of these 5 represent the Basel Missionary Society, 5 the Rhenish Society, 3 the Moravians, 1 the German Baptists, 1 the Leipsic Evangelical Lutheran Mission, 3 the German Orient Mission working at Urfa and Diarbekir, 2 the General Evangelical Protestant Missionary Union working at Kiau-chow, and 3 the German Helpers' League for Armenia. The missionaries have 13 hospitals, with about 400 beds in all, and the sum of the in and out-patients is about 60,000 per annum.

MISCELLANEOUS

The Revival Most Needed

What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world-wide. We can not love any part of it rightly unless our thoughts and our desires reach out to that larger whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of both our faith in Christ and our love for man.

HENRY VAN DYKE.

Christian Growth by Centuries

Somebody—Samuel Johnson or Oliver Wendell Holmes or Mr. Dooley—says, "Statistics are non-conductors of thought." An interesting summary of the growth of Christianity by centuries is contained, however, in the Presbyterian Hand-book. We reproduce it for what it is worth:

Close of first century	50,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	75,000,000
Close of fourteenth century	80,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century	155,000,000
Close of eighteenth century	200,000,000
Close of nineteenth century	400,000,000

The Progress of Missions Encouraging

Says Prof. J. H. Ropes in his recent book on "The Apostolic Age": "If a comparison is desired, it is not unfair to compare the Christian world in the year 100 A.D. with the state of Japan, China, and India to-day. The period of missionary work had been not far from the same, and there was a permeation of the various provinces, here more, there less, not unlike in its various degrees to the various degrees in which at present Christianity has established itself in those countries of the Far East. The comparison is a rough one, but it may be helpful. It should be said, however, that to an impartial observer of the year 100 the prospects of Christianity would probably have seemed distinctly less good than they do to-day in Japan or even in China or India."

Missions or the Moon—Which?

We urge that the need at home is so great that we can not afford to spend money on the other side of the world. "I visited the Yerkes Observatory of the University of Chicago on Lake Geneva recently," said Dr. Zwemer of Arabia, "and they showed us there the maps of the moon, and the astronomer in charge said that they knew more of the moon now than they do of Arabia, and have better maps of the moon than of Arabia. They spend far more studying on the moon than on studying or civilizing Arabia. That observatory costs $25,000 a year for maintenance. I wish we had that for Arabia." This is only one way in which we spend vast sums at home, while we excuse ourselves from the vital work of saving the world.

Delightful Because Difficult

The richest thing about this missionary enterprise is that it is not an easy one. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church, since the days of Raymond Lull, has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women because it is the hardest work laid out for men to do.

ROBERT E. SPEER.

Marks of an Omissionary Society

It often omits the regular meeting.
Makes no plans for the year's work.
Is late in beginning its meetings.
Sends no reports to the branch.
Seeks for no new members.
Introduces no new features into its program.
Omits the devotional service.
Never sends to the Board for new literature.
Arouses no interest in missions.
Refuses to give systematically.
President, Miss or Mr. Do Little.

What Have Missions Done?

To the question, What have missions accomplished for humanity? Doctor Mislet, of Mosburg, Germany, answers: "Missions have had the most essential part in the abolition of the slave-trade, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine among the heathen people; they protest against ruining of the heathen natives by the imports of rum and opium; they exalt family life and contend against polygamy and child marriages; and, above all things, they raise even the most degraded people into a wholesome morality. It is no matter of chance that mission work everywhere for degraded humanity has lifted them up, for Christian morality is the religion of perfected humanity."

Samuel J. Mills' Reasons for Missions

In view of the approaching Centennial of the Haystack meeting, it is interesting to note Mills' reasons for believing in and devoting himself to foreign missions.

In a letter dated Andover, March 21, 1811, addressed to John Seward, Class of 1810, Williams, he says:

"What is there peculiar in the present signs of the times which should direct our attention to the subject of missions?"

1. The state of the American churches. We are at peace with other nations. Our ships now visit all parts of the world for the sake of gain. The wealth of the American churches is immense. And can it be employed to a better purpose than in bringing the heathen to a knowledge of the salvation there is in Christ Jesus?

2. The establishment of a divinity college in this place (Andover). God is now giving us an opportunity to qualify ourselves for preaching the Gospel to the heathen, if we will.

3. The establishment of missionary, Bible and religious tract societies. By means of these societies our new settlements will be provided for.

4. The efforts that have been made and are now being made by Christians in other countries.

5. The present favorable opportunity for introducing the Gospel among the heathen. The heathen are ready and waiting for it.

6. The success which has attended missions recently established, especially in Africa and India.

7. The disposition generally manifested in this country to favor the object.

8. The fulfilment of prophecy which we believe immediately precedes the latter-day glory.

OBITUARY

Rev. Spencer Walton, of South Africa

A cablegram recently announced the sad intelligence of the death of Rev. Spencer Walton, founder and director of the South Africa General Mission, after an operation for appendicitis. He will be greatly missed by a wide circle of friends and by those for whom he has labored in South Africa. Mr. Walton was about to visit America in the interest of this great mission. His wife and children have our deepest sympathy.

Rev. George Grenfell, of Kongo State

Rev. George Grenfell, one of the pioneers of the great English Baptist Missionary Society work on the Kongo, passed away at Basoko, Kongo State, on July 1, from blackwater fever. Mr. Grenfell was born at Mount Bay, Cornwall, England, in 1849, and was educated at King Edward's School, Birmingham, and the Baptist College, Bristol. In 1874 he joined the Camerun Mission, and four years afterward, in company with Rev. Thomas Comber, proceeded on the memorable expedition which issued in the foundation of the Kongo Mission.

For some time Dr. Grenfell was in sympathy with the Kongo government, but recently he came out strongly against the abuses. At the Conference of Missionaries held at Kinchassa in January last, Mr. Grenfell made the following remarks:

> Dr. Leslie met with opposition from the natives and overcame all difficulties. I have met it from the State, that "great philanthropic agency of Central Africa," and have been effectively debarred. When first I came to the Kongo, there was no civilized power. The traders were a law unto themselves, and I had seen the evils of this at the Cameruns. There was then not a single missionary of the Cross in the land. I hailed the advent of a European power. I rejoiced in the prospect of better times. I saw the fall of the Arab. I saw the door closed against strong drink, and when his Majesty bestowed his decorations upon me I was proud to wear them. But when change of régime from philanthropy to self-seeking of the basest and most cruel kind came, I was no longer proud of the decorations. We are serving a great Master. We are on the winning side. Victory is not uncertain. Truth is strong and shall prevail. We are checked but not disheartened.

Dr. Grenfell was entrusted by the late Mr. Robert Arthington with the great task of linking up the stations of the Baptist Society with those of the Church Missionary Society in Uganda.

Mrs. Lucy Guinness Kumm, of London

Another loved and valued worker in the great world field, Mrs. Karl W. Kumm (née Lucy E. Guinness), has recently been called home. She passed away at East Northfield, Mass., on August 12, after a brief illness. She had just completed writing a book voicing the cry of the Kongo natives, but her main mission to the United States was in the interests of the United Sudan Mission, of which Dr. Kumm is the general secretary.

Mrs. Kumm was the younger daughter of Dr. Grattan Guinness of Harley House, London, founder of the "Regions Beyond Missionary Union." Before her marriage with Dr. Kumm, a missionary to the Sudan, she was for some years editor of the *Regions Beyond,* the organ of the R. B. M. U. As Lucy Guinness, she was author of "South America" and of "Across India, at the Dawn of the Twentieth Century," and also edited a collection of letters written by her sister, Mrs. Howard Taylor, one of the China Inland missionaries, entitled "In the Far East." Her book on the Kongo will shortly be published under the title of "Our Slave State: An Appeal to the Nations."

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